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Chronicle

Home News.—President Coolidge's veto of the Soldiers' Bonus Bill and the arguments he advanced against the measure in the message that accompanied the veto had little effect on Congress. On May 17, the House refused to sustain the Presidential action by a vote of 313 to 78, and two days later the Senate voted 59 to 26 to override the veto. The press throughout the country almost unanimously upheld the action of the President and called upon the Senate to sustain him, but many of the members declared that they were held to the support of the bonus measure by personal pledges to their constituents which they could not violate. Prior to the vote in the Senate, the anti-bonus leaders felt that if they could obtain a postponement of the vote in order to get the reaction of the country to the Presidential action, there would be enough reversals among the Senators to uphold the veto. As it was, three more votes in the Senate would have made impossible the two-thirds majority necessary for overriding the veto. But the supporters of the measure forced the vote. With its passage by both the Senate and the House, the bill automatically becomes law. Plans were immediately set in motion for the administration of the

bonus which, it is declared, is the largest single undertaking ever attempted in connection with a war. It is estimated that there will be over 5,000,000 applications for benefits. After rejections are made, according to conservative forecasts, 3,938,283 veterans will share in the graded insurance provisions, and more than 389,583 short service men and women will be awarded the immediate cash payments. The administration of the bonus will be under the management of the United States Veterans Bureau, but it will also involve the War and Navy Departments, which will check and recheck the applications, the Post Office Department, which will spread the application booklets of instructions and the forms, the Civil Service Commission, which must provide the 3,500 new employees necessary for the work, and other Departments of Government service. What the ultimate cost of administration may be cannot be definitely stated, but it is calculated that not less than \$5,000,000 will be required to administer the law during the first year and that nearly \$4,000,000 will be expended for the additional clerk-service. According to the provisions of the measure, cash payments will be made after March 1, 1925, and the twenty-year endowment life insurance policy certificates are to be issued after January 1, 1925.

Passage of the Bonus Bill has introduced considerable confusion into the discussion of the Tax Revision Bill. This issue, unlike the bonus, cannot be adequately settled by the present Congress and promises to attract public attention as an election question. On May 21, the Senate and House conferees on the bill reached complete agreement. The Senate amendment providing for full publicity of tax-returns was modified so that publicity of tax-details is to be confined to proceedings before the new Board of Tax Appeals and Congressional committees. The Jones proposal in regard to a graduated tax on undistributed profits of corporations was eliminated. These two changes were accepted by the conferees because it was believed that there would then be less likelihood of a veto by President Coolidge who had expressed his opposition to these provisions. The Simmons Democratic income rate schedule, which provides for a forty per cent maximum surtax rate and a fifty per cent reduction in normal taxes on incomes under \$8,000, as well as the House provision for a forty per cent increase in existing estate tax-rates and for the imposition of a gift tax, were accepted. The proposal for a twenty-five per cent reduction on earned

incomes was retained, but with the Senate amendment restricting the amount to \$10,000 to which this cut could be applied. The Democratic leaders are pleased with the conference report, declaring that though the administrative provisions of Secretary Mellon have been retained, all provisions on income tax proposed by Democrats had been kept, so that "it is a Democratic bill except in the administrative features." Chairman Smoot of the Senate Finance Committee estimated that the bill was \$100,000,000 below the Treasury surplus available for tax-reduction. This, however, did not take into account the cost of the Bonus Bill which, it is estimated, will require an appropriation of \$150,000,000 for the next fiscal year. Secretary Mellon has denounced the bill as "unsatisfactory, uneconomic and impracticable." In a statement made before the Senate Finance Committee he expressed opposition to the publicity section of the bill and held that the estate tax is objectionable since it will not produce revenue for the Government. According to an informal estimate made by the Treasury Department, if the bonus charges are added to the deficit caused by the proposed tax bill and other financial legislation now pending, there will be a total deficit of \$450,000,000 next year.

Belgium.—One result of the Milan conference between the Belgian Ministers, Premier Theunis and Foreign Minister Hymans, and the Italian premier, Signor Mussolini,

*Milan
Conference*

has been some degree of accord between these two nations regarding the Allied procedure in connection with the report of the Reparations experts. Italy will join its efforts to those of Great Britain, Belgium and France in the application of the Dawes plan. Discussion of the relation between the interallied debts and the proposals of the experts revealed the fact that Premier Mussolini does not at present favor the linking of these two questions, since he believes that this would only serve to delay the application of the experts' plan. The three ministers consider that now is the opportune moment and they are convinced of the necessity of immediate action. The Belgian ministers are anxious for an interallied conference just as soon as the new French Government has been formed. On their return to Brussels the ministers presented to the King a full report of the conference. They are still hopeful that Signor Mussolini will consent to the treatment of the interallied debts and the Reparations proposals as a single question.

Canada.—During the present session of the Canadian Parliament, a religious controversy of long standing has developed into an important political issue. About fif-

*Church Union
Discussion*

teen years ago a movement was inaugurated to combine the Presbyterian, Methodist and Congregationalist denominations into a new organization to be known as the United Church of Canada. The two latter sects are at

present in unanimous agreement on the merger, but a strong element among the Presbyterians continues to oppose it and is inflexibly holding to its determination to continue as an independent unit. The dissenters, though claiming to represent a majority of the membership, have been defeated in the Church assemblies. When the Church Union measure had to be carried to the Provincial legislatures and, in the beginning of May, to the Dominion Parliament in order to legalize the transfers of property involved, the opposition party among the Presbyterians seized the opportunity for obstructing the union. As it affects Parliament, the issue hinges on the point whether the individual churches must vote themselves into the Church Union or whether the entire denomination should make the decision as an entity, with the provision for individual churches to vote themselves out. While the Unionists claim that the Church should have undisputed jurisdiction over its own affairs and that State interference in the matter is impertinent, the anti-Unionists insist that the civil authorities must satisfy themselves that justice be done to all parties, since large property rights are involved, and they declare that the Church Union Bill does away with the constitutional protection for minorities. Whatever the outcome, it is confidently believed that the Presbyterian Church, the most powerful of the sects in Canada, will be irreparably hurt by the cleavage. According to the *Montreal Star*, the lobby on both sides is industrious and both sides are confident of a majority; but the Private Bills Committee, which is considering the question, is seeking to delay the matter in its desire to explore all methods of compromise.

Czechoslovakia.—A recent joint Pastoral of the Czechoslovakian Episcopate is devoted entirely to the burning question of Christian education in schools and

*Joint Pastoral
of the Bishops
of Czechoslovakia*

to the many wrongs done to it by the present Czechoslovakian legislation and especially by the manner in which this legislation is carried out. The consequence in both cases has been a silent or even open warfare on religion in the schools. The Pastoral lays stress on the duties of Catholics and especially Catholic parents in this regard. Towards the end it points out the democratic right to religious liberty proclaimed in the Constitution and, in a passage printed entirely in italics, says:

Therefore, we Bishops publicly deplore the fact that many churches and presbyteries, which had been seized by violence, have up to the present not been restored to our exclusive ownership.

The chief pastors of the whole of the Republic of Czechoslovakia, together with their flocks, protest loudly and energetically before the public forum against the fact that the property of various ecclesiastical institutions is unjustly and without any reason still kept back from us. In spite of numerous complaints it has not yet been handed over to the Apostolic Administrator of Trnava, appointed by the Holy See during May 29, 1922, and given full authority to act in this case. As a consequence great detriment has resulted to many works of an ecclesiastic, educa-

tional and beneficent nature, which the said Apostolic Administrator is unable to fulfil.

We deplore that the insult shown to our holy religion in the destruction of the column of Our Lady in Prague, which was a historic monument, has so far not been atoned for; that images and statues, erected by our forefathers in token of their Faith, have been destroyed without proper punishment of the guilty; that the Church has been deprived of her property acquired through the liberality of her children and in most instances has received only a most insignificant compensation; and that in many cases the judicial foundation of the support received by churches and presbyteries through the patronage of owners of large estates, now parceled out, has been undermined.

The Bishops finally insist that so long as these wrongs are not righted they will firmly continue to make their protest against them.

France.—That the franc is still in very grave danger is evidenced by the special conference at the Elysée on May 21 to which President Millerand called Premier

Finances

Poincaré, Finance Minister Marsal and Edouard Herriot and Paul Painlevé, the leaders of the Left bloc which will have a majority of the new Chamber. The present financial condition of France was discussed, and at the end of a two-hour conference the following communiqué, printed in the *New York Times*, was issued:

On the initiative of the Premier, a meeting was held at the Elysée office of the President of the republic. M. Raymond Poincaré and M. François Marsal laid before MM. Herriot and Painlevé details of the financial situation. MM. Herriot and Painlevé declared their convictions that a rigorous equilibrium of the budget was an essential policy of any government.

One reason for the conference was the fear expressed by the Bank of France regarding the stability of the franc should the victorious Left insist on carrying out their election promises, especially the abrogation of the April fiscal reforms. However, neither M. Herriot nor M. Painlevé personally made any such promises. Ever since the recent elections the Nationalist papers have been carrying daily accounts of the precarious financial situation of France, at the present time. The Left have not been slow to accuse these papers of making capital out of a state of affairs, due entirely to the present Government, in order to embarrass the victors as they are about to take office. The summoning of M. Herriot to this conference is taken as a formal assurance that he will be the one named to form the new Government from the majority in the Chamber. A fulfilment of the complete program of the Left bloc will be his condition of acceptance of the premiership. M. Herriot's majority in the chamber will be very small, and though himself a moderate, he will be dependent on the support of the unified Socialists. The Socialists demand a repeal of M. Poincaré's new tax laws, while favoring a capital levy and nationalization of industries. As yet the unified Socialists have withheld their decision about taking part in the new Government, all of which renders M. Herriot's position extremely difficult.

While no immediate evacuation of the Ruhr is expected as a result of the victory of the Left, yet the new Gov-

ernment has shown on several occasions a readiness to approve a withdrawal of the troops just as soon as the plan of the experts becomes effective. Both MM. Herriot and Painlevé believe that the presence of troops in the Ruhr was to insure German payments, and if the Dawes system of collecting reparations is adopted, this fact will remove any further need of occupation, provided, of course, that the Allied Nations are prepared to support the French position, and that Germany shows a readiness to carry out the proposals of the experts. Great surprise has been occasioned by the withdrawal of M. Painlevé from the list of prospective cabinet ministers, and his acceptance of the candidacy for the presidency of the Chamber. In one of his recent speeches M. Herriot paid tribute to America "as a people prodigious in its industry and one of the political poles of the universe, but it is no less great by reason of its idealism and its generosity, if one knows how to touch its heart."

Germany.—Moderation is clearly in the ascendency and all is in readiness for the execution of the Dawes plan. Naturally certain restrictions and demands will be made,

Moderation Predominant

a thing to be expected by the Allies. England and France seem now better disposed than ever to deal with Germany in a conciliatory spirit, and the Centrist Chancellor Marx is determined to make the most of his opportunity. That the great majority of the people and the political leaders of Germany are with him cannot be doubted. This was made plain in the attitude assumed towards the recent Nationalist canvassing to promote the candidacy of Admiral Tirpitz for the Chancellorship. The Allies themselves could hardly have resented this candidacy with more determination than the German coalition parties. The Nationalist movement is looked upon as a piece of unutterable stupidity, such as must of course be expected from those who bow to the leadership of men like Ludendorff. The Marx Government, which is admirably handling the entire situation, seems assured of the firm support of the Socialists in its promotion of the Dawes plans. Much is also expected from the results of the French elections. The *Vorwärts* prints the following interview said to have been given by M. Herriot:

German republicans may rest assured that I am the man with whom discussion on the experts' report will be easiest. I feel no prejudice toward the German republican parties, but this is not true with regard to the German Nationalists, both those openly nationalistic and those who treacherously conceal their sentiments. If I become the next Premier, the German republican Government may turn to me with perfect confidence, but I demand straightforwardness, goodwill and good faith. I do not know Ludendorff and the German industrial magnates. For them I have no time.

What I desire is to give peace to the nations. This is not an easy task, and it is made more difficult by the German Nationalists. What sort of German Government shall I have confronting me at Berlin? Much, if not everything, depends on the elements composing it.

The reasonable attitude of Ramsay MacDonald is also

meeting with a good understanding in Germany. The creation of a healthier atmosphere, as the *New York Times* states, is ever one of his principal concerns, and he is quoted as saying: "It is these psychological things that are far more important than beastly clever dispatches, however politely handed by Ambassadors to Ministers, which are nevertheless thrown like bricks at their heads." The outlook therefore is most hopeful at this moment.

India.—One of the fullest statements in regard to the Swarajist program made by Mahatma Gandhi since his release from prison is reported in the *Manchester Guardian*.

*Gandhi's
Swarajist
Program*

In a letter printed in that journal, he strongly reiterates his views on non-cooperation, insisting that the movement must be economic in its aims rather than political. Briefly summarized, his new statement of policy advocates the removal of the curse of "untouchability" among the Hindus, the spread of the hand-spinning and hand-weaving industry so that foreign cloth may be entirely excluded, the avoidance of intoxicating drinks and drugs, the establishment of unaided national schools for the two-fold purpose of weaning students from Government institutions and of preserving the distinctive national culture, and the promotion of a more compact unity among all classes of the population and all religious bodies in India. Contrasting the modern or Western culture with the ancient or Indian culture, Mahatma Gandhi substantiates his position by declaring that "the essence of the ancient or Indian culture is based upon the practise of the utmost non-violence. Its motto is the good of all, including every living thing." This, he claims, is destroyed by the Western culture, which is "frankly based on violence. It, therefore, does not respect all life, and in its progress onward it has not hesitated to resort to wholesale destruction even of human life." The Das program of non-cooperation mainly in political matters, as was noted last week, is apparently weakening; Mr. Gandhi's policy, advocating an Indian culture "by internal reform and self-purification from the very bottom," aims at a revolution more far-reaching and radical than that of the newer leaders.

Ireland.—Agitation for the release of Eamonn De Valera, Austin Stack and other political prisoners has received a fresh impetus from the attitude assumed by

*Prisoners and
the Tailteann
Games*

Republican leaders in regard to the Tailteann Games which are to be held during August. As was recorded in our issue of April 12, the Republicans announced their intention of repudiating the games unless pledges were furnished by the Government that the interned prisoners would be freed. Thus far the Ministry has shown no sign of acceding to the demand, and Mr. Cosgrave, addressing the Dail, has stated that the question of releasing the prisoners must be kept distinct from that of the games.

The Republicans claim that holding the games while the political prisoners are in jail would be a misrepresentation of the true state of Ireland and hence they have dissuaded their adherents from all participation in them. Thus far the protests have been only verbal, but it is not impossible, if the games are held as scheduled, that the opposition may become more active. According to a statement made by President Cosgrave during the debate in the Dail on the motion advocating the release of the prisoners, the total number of men still held is 616, of whom 302 have been convicted of criminal offenses.

Little information is being furnished in regard to the later developments of the negotiations which have been entered into regarding the appointment of a Free State

*Minister to the
United States*

Minister to the United States. Several weeks ago, when the matter was being discussed in the Dail, the Minister of External Affairs was responsible for the statement that Professor Timothy Smiddy, for two years observer in Washington for the Free State, would be appointed to the post. When the American Government was questioned on the matter of receiving an official representative at Washington the reply was given that the United States was willing to accept a Minister provided no complications on the subject should arise with the British Government. Later it was stated in official circles in Washington that the authorities there would require strong proof that the interests of Ireland in the United States demanded independent representation before a Free State Minister would be accepted. But the real delay seems to have come from the London Government. The entire question of Dominion representation in foreign countries is being considered by the Imperial Government, since it opens up the problem of the position and rights of the Crown and its relation to the Dominions in regard to foreign affairs. A parallel case is offered by the delay in the appointment of a Canadian Minister to the United States. Four years ago, Canada was granted the concession of separate representation at Washington, but has not yet taken advantage of it because, it is believed, the Imperial Government had placed limitations on the extent of power to be granted the Canadian representative. Since Ireland has been granted an equal status with Canada according to the provisions of the Anglo-Irish treaty, it is thought that similar restrictions are being placed upon the proposed Free State Minister.

For next week's AMERICA, Princess Almedingen writes of Archbishop Cieplack, recently released from a Soviet prison.

Elizabeth Jordan contributes a chatty and informing paper on "The Plays That Linger."

Eugene Weare describes his experiences in a Hungarian prison.

Protestants and Reds in Moscow

PRINCESS E. M. ALMEDINGEN

AFTER May, 1917, religious freedom was granted by the provisional Government of Russia and everybody used it to the full. Naturally, the main task of the Protestants became propaganda, which they still carry on, being greatly helped in this by their coreligionists from overseas.

In the summer of 1917 the Methodists in Petrograd became specially energetic. They did all they could to win the good graces of the Government, hoping, no doubt, to obtain extra privileges for their community. English services were cut to a minimum, and the Methodist Church was packed almost exclusively with the Russians. The Methodists' ways of propaganda were less ostentatious than those of the Baptists, but they did not conceal the fact that they were there to help the Russian "to get on religiously."

The Baptists devoted themselves whole-heartedly to the "real conversion" of Russia. I think that from 1920 on it became possible for them to communicate with their foreign branches, more specially in England and America. Apart from material benefits, it must certainly be admitted that the Evangelicals have gained ground in Russia, more specially in Petrograd, during the recent years.

I have said somewhere that one of the great blessings brought along with the terrors of the Revolution was an almost universal yearning for penitence, for reconciliation with an offended God. Most of the pious Russians accepted famine and the Red Horror on their bended knees as some just penance for their sins. In that lies, probably, the key to the Baptist riddle. For thus it was that the Baptist propaganda struck the right chord in some Russian hearts.

A simple-minded, unlearned peasant, dimly realizing his own guilt and that of his nation, gropingly craving for means of penitence, would come across a well attended Baptist prayer-meeting, would listen to the tearful exhortation of an enthusiastic preacher, "to confess, to do penance, to get right with God." He would then bewilderingly witness numbers of men and women fall on their knees then and there, he would probably hear their pitiful, heart-rending confessions of their most secret sins, and would gradually work himself into believing that this and this only was the true way of "getting right with God." And, most probably, he would come there again, and the next prayer-meeting would witness his own penitence-stricken conversion.

Such was the line pursued by the Baptist workers in Petrograd, Moscow and elsewhere. Their apparent success lay in their truly marvelous capacity of getting right to the bottom of the psycho-religious troubles of the average Russian.

Next their general position was rendered somewhat easier owing to their later relations with the Soviet Government. It is true that at the beginning the Baptists were persecuted by the Soviet, chiefly because of their stanch refusal to join in the Civil War. The Soviets were furious, for men were more than scarce in those times; but sailors without numbers belonged to the Baptist Community, hence discretion had to be used. The Red Navy could not be very well joked with. Still there were cases when Baptists were arrested and imprisoned, usually for no lengthy period. I believe the Soviets applied somewhat sterner measures to the Methodists. Both of those denominations were in constant touch with their coreligionists in England and America, as I have said above.

The Protestant relations with the Catholic and the Orthodox Churches in Russia were best left unmentioned. It is true that in the case of the latter the bitterness might be explained by the past persecutions, but certainly no such explanation is feasible where the Catholic Church is concerned.

I avoid making bald statements, and the evidence in my hands is far too slender, but from what I have both seen and heard it was evident that the sectaries of Petrograd desire the destruction and persecution of the "Idolaters" of Rome and Moscow at all costs. Theirs were the most bitter attacks directed against the Catholic and Orthodox masses and individuals in recent years. It might almost seem to a casual observer in the first years of the Soviet regime, before the anti-religious campaign proclaimed itself in all its intensity, as if the sectarian communities of Russia and the Bolshevik Government were to join hands in persecuting the Christian Churches. Certain it is that some of the Soviet leaders, not particularly well-versed in religious questions, hoped to enlist the Baptists to crush down Catholicism and Orthodoxy with their assistance.

The chief Baptist leader in Russia is Pastor Fetter, a Lett by nationality, but entirely devoted to his missionary work in Russia, and his representatives in Petrograd are Pastors Prohanov and Shilov, and in Moscow, Ivan Pavlov.

The present attitude of the Baptists towards the Soviet rule is that of extreme submission. They believe it to be a "unique" Government; they do not err in applying this particular adjective, and they constantly exhort their faithful to do all they can in order to strengthen and to uphold the Communist authority, which, in the eyes of the Baptists, pursues the same high ideals pointed out by Our Lord to His Church.

It will be clear from the above that in future hardly any activities of theirs, whether propagandist or not, will be regarded with disfavor by the Soviet. The Kremlin loves flattery, and does not go in for an analysis of its sincerity. Perhaps in this very fact lies the expectation that the Baptist movement will gradually cease to gain ground with the Russians as soon as the latter become aware of their practical union with the Government.

To a Catholic mind, conversant with the situation, this question presents grave difficulties, mostly of a technical kind. The Baptists are influential, numerous, supported from abroad, and above all things, living in concord with the Soviet. Their work is not hindered, since it is believed their evangelical activity tends to promote the identical Communistic interests so dear to the hearts of the Soviet leaders. It may be argued that the very idea of religion, whichever shape it may assume, is obnoxious to the Communists and hence their attitude towards the Baptists appears rather incompatible with the rest of their principles. But if we inquire into the basis of the relations of the Soviet with the so called Red Church of Russia, we will understand that the Soviet can and will suffer religion as long as it tends to work along their own lines and does not clash with their concepts of things necessary to the State. Furthermore it is probable that more things lie underneath this policy, so inconsistent to all appearances, than we at present realize.

A few things, however, are clear about the present position of the sectarian question in Russia. The first is the rather appalling fact, and it would be of little use to shirk admitting it, that there is a spiritual movement in Russia totally at variance with the principles of Christ's Church, working in complete accord with a Christless Government, and yet pursuing its work under the banner of Christ. This movement is not so insignificant as some outsiders are apt to believe.

Finally, the destinies of the Christian Churches in Russia, both Catholic and Orthodox, will be largely determined by the amount of sectarian influence and sectarian intrigues at the Kremlin. The situation is rendered still more complicated by the lately announced fact that the sectaries of Russia are trying to secure some basis of a *rapprochement* with the Red Living Church, an absolute tool in the Soviet hands. However, as I pointed out above, this very fact may prove salutary in the long run, since it may eventually lead the sectaries to their own disruption.

It does not follow that the sectaries are ever likely to

have a lasting hold on the people *en masse*. The present craze is explained by the emergencies of the situation, but after all, bold as this saying may be, a Russian is, theologically speaking, a Catholic at heart, and his innate love of the Sacraments will prevent him from joining in mere "commemoration." But deluded he certainly is, even if it be only temporarily, as we all hope.

Galvanizing the Church of Bismarck

E. CHRISTITCH

ADHERENTS of the still-born "National Church of Croatia" have now buried the corpse and thrown in their lot with that of the Old Catholic Church which survives Austria in Dalmatia. When we consider that the half-dozen rebellious Croat priests, who sought to affiliate with the Czech schismatics, justified their action on patriotic and progressive grounds and have now rallied to an organization formed to resist "innovations" and serve Teuton propaganda, we are enlightened,—if we had any doubt,—as to their motives and mentality. For the furtherance of their ultra-nationalistic ideals these renegade Yugoslavs have recourse to the "Church of Bismarck"; for the realization of their reforms they rely on a body noted in Yugoslavia for a loose moral standard of living. Of course there was no doubt from the very first that the Croat seceders from Papal jurisdiction could not long maintain their pretense of strictly adhering to Catholic dogma. Here, as elsewhere, rejection of discipline was quickly followed by rejection of truth. In joining the Old Catholic sect they not only repudiate Papal infallibility, but the doctrine of the Immaculate Conception, with probably many others at a later date, as is invariably the case of apostates. Meantime their sudden change of face has thoroughly disgusted the majority of their supporters, so that less than a hundred members of the extinct "National Catholic Church of Croatia" go to prolong the languishing existence of the Old Catholic Church in Yugoslavia, a foreign importation. The headquarters of this body is in Vienna, that same Vienna from whose influence patriotic Southern Slavs were determined to be free. But the "yellow priests," as the would-be reformers are styled in Croatia, while objecting to Vatican rule because it is "alien" rule, do not hesitate to obey the head of the Old Catholic sect domiciled in Vienna. Such brazen cynicism on the part of the "yellows" has met with universal condemnation from friends and foes alike who watched their rise and evolution in the land of Serbs, Croats, and Slovenes.

Here in Dalmatia where the Old Catholic sect was lingering unobtrusively, resigned apparently to the inevitable collapse that overtook it in Italy and Spain, there is sudden consternation at the revived attack on the Faith of a devout people. More especially does the choice of the newly-elected "Bishop" revolt the sense of public decency.

This unhappy man was until recently a Canon of Spliëtt (It: Spalato) Cathedral. He had given scandal and incurred the reprimands and repeated suspensions of his superiors. Nevertheless a wild ambition possessed his soul of attaining episcopal rank. Years ago he strove vainly to win the favor of the Nuncio in Imperial Austria, and on the downfall of the Empire, while the fate of Dalmatia was still undecided, he hastened to offer his services to the Italian Government, promising to discard the Slav tongue and preach in Italian on the debatable coast of Dalmatia. As soon as the union of Serbs, Croats, and Slovenes was effected, he proposed himself to the Yugoslav Government as candidate for the See of Belgrade, and it is whispered that his patriotic eloquence was strong enough to enlist the sympathy of certain members of the Cabinet. Luckily Rome is on the alert when it is question of choosing shepherds for Christ's flock. The doubtful moral past of Don Marko Kalugeroitch, as well as his too successful ventures in the region of finance, were not unknown at the Vatican. Once more he saw his hopes frustrated, and henceforth looked 'round for some other approach to his goal. The new "National Church of Croatia" had had from the first a precarious existence, but was not altogether without possibilities. Although the Catholic Hierarchy of Yugoslavia had made it clear that tolerance of the "Reformers" would be taken as a direct insult to the Church, the late Democratic Government had patronized rather than discouraged them. The Orthodox Ministers in the Cabinet washed their hands of "this internal dispute among Catholics," and left it in the hands of a born Croat who proved himself a renegade Catholic, and did his best to foster the schism.

With the advent of the Radical Party a new policy towards religion was begun. Stringent measures were taken against the "Reformers," already dwindling; and their most earnest well-wishers foresaw no future for this offshoot of the Czech schism. The actual Minister of Public Worship, Dr. Janitch, an Orthodox priest, by strict interpretation of the Law on Creeds, put the members of the "National Catholic Church of Croatia" in the same category as the Adventists, Nazarenes and Methodists, all of whom are denied a footing on Yugoslav territory. The small Yugoslav schism would have disappeared and left no trace but for the plot hatched in Don Marko's fertile brain. By propping against each other two tottering enemies of Rome, and welding them into one, there could be still an "Independent Catholic Church" in Croatia, and he could secure for himself the long-coveted mitre. In effect, the status of an insignificant branch of the Old Catholic body, a legacy from Austria, was assured and its importance now increased by the adhesion of the "reformers," not to speak of the added luster given by its first Croat prelate, duly elected and acclaimed, Don Marko Kalugeroitch, ex-Canon of Spliëtt Cathedral.

An exposition of his policy, given recently in parliament by the Minister of Public Worship, Dr. Janitch, is not

without interest, although it is not yet vindicated, as we will show presently, in the eyes of the Catholic Hierarchy.

I am happy to say that our Orthodox Church is now united and autonomous, with the former Metropolitan of Serbia, Demetrius, enthroned as Patriarch of the Orthodox State Church of Yugoslavia. The Metropolitans of Bosnia and other parts formerly subject to Austria-Hungary will form the Synod which is to elect Patriarchs and supervise economic and administrative matters . . . With regard to the other Christian State Church of Yugoslavia, the Catholic, I may say that the Concordat with Rome, under the most favorable auspices, is nearing completion. In reply to certain interpellations, I hereby maintain the ban on Adventist and other foreign importations traceable to the enemies of our people. Likewise the New Belief, an attempted revival of the ancient Bogumil heresy, is forbidden. Those who accused me of unfair treatment of the new "Croat National Church" should remember that it is not mentioned in our Constitution and therefore has no legal status. Its adherents should be now satisfied, for they have joined the Old Catholic Church introduced into Dalmatia in 1870 after the Vatican Council. According to Article 12 of our Yugoslav Constitution, which provides for recognition by our State of all the creeds existent in Austria within the territories we have taken over, I am bound to tolerate the Old Catholics. By joining their ranks, the Croat Catholics, who seceded from Rome and tried to set up a National Church, have become entitled to recognition as Old Catholics.

In a supplementary letter to the press Dr. Janitch defends himself against imputations of bigotry and of reactionary, medieval tendencies, because of his denial that Catholic apostate priests are lawfully married, or their children legitimate. The Minister challenges his critics to prove that he has evaded or perverted the law, which excludes the children even of lay people married by apostate priests from all benefits of the State budget.

After this firm stand in the interests of religion and morality it is all the more regrettable that the innovators are enabled to legalize their infractions by adoption of Old Catholic tenets. Dr. Janitch has still to exonerate himself in the eyes of the loyal Catholic Hierarchy from the charge of a too hasty acquiescence in the somersault of the Croat National Church. The organ of the diocese of Zagreb, *Katolicki List*, points out that literal interpretation of Article 12 precludes the recognition of the hybrid "Croat Old Catholic Church," such a body being unknown in Austria. The Old Catholic sect was a purely German organization whose watchword was in Slovenia: "Germans, rally to your own!" The branch in Dalmatia owes its origin to an imperial edict issued at Vienna in 1877, an edict surely not binding on the Yugoslav parliament of today which, if bound to tolerate the Old Catholic Church, has no obligation to the Croat Old Catholic Church, a monstrosity dating from yesterday! Bismarck's Church was an instrument for Pangermanistic propaganda and the patriot "Reformers" who seek to convert it to their own uses, by prefixing the word "Croat" do not deceive public opinion. The mainspring of their actions was neither solicitude for the Slav liturgy nor devotion to Slav ideals, but hostility to Rome. Whether the new combination is legally entitled to recognition will still be a matter of debate in Parliament.

A Puzzling Mission Problem

J. N. PATTERSON

IN the Southwest, the land of sun, silence and adobe, a puzzling mission problem confronts the Catholic Church. It is puzzling because it is not a problem of spreading the light of Faith to pagans or heretics, but rather of keeping aglow the spark of Faith in a race noted for its sturdy Catholicism. If Mexico had not seen such troublous times, if the millions of dollars of Protestant money had been spent on a more worthy cause than proselyting, if material progress and development had not made such rapid strides, there would be no reason to sound an alarm. But each of these conditions has contributed its share to make the problem of saving the Faith to the Mexican people a very serious one.

To understand the Mexican of today and the mission problem as well, we must turn back the pages of history several hundred years. It was twenty-seven years after Columbus discovered America that the intrepid Cortez landed on the shores of Mexico; and from that time the history of the present Mexican race begins. Cortez had no intentions of conquering Mexico, but had instructions to cultivate friendly relations with the Indian natives in order to further Spanish commerce. The Indians, contrary to popular opinion, were not in a high state of civilization, but were hostile savages speaking many different languages, practising abominable religious rites in which human slaughter played a principal part. The Indians proved unfriendly and struck the first blow. The great conquest followed, a conquest of the Cross of Christ. Religion was the all-pervading motive of the conquest. It was not a question of exterminating the Indian race, but rather of civilizing and christianizing the savages and saving the lives of thousands of men, women and children from the pagan altar of fanatical and superstitious sacrifice.

The success of the gallant Castilian world-finders is attested by the fact that for 300 years after the conquest no people ever enjoyed for a like period such peace and prosperity as was granted to the Mexican people. The authority for this statement is Mr. Eber Cole Byam, an expert in Mexican history.

In an article, contributed to the *Irish Quarterly Review*, September, 1923, Mr. Byam shows that the troublous times of Mexico date back to a little over a hundred years ago. Since that time the Mexican people have suffered continuously persecution after persecution.

A phantom Mexico has been created in the United States by pernicious propaganda. Malicious lies, praising the civilization of the Indian natives and condemning the Spaniards and the Church for destroying it, have caused

the real Mexico and the real Mexican people to be misunderstood. True, we know that perhaps ninety-five per cent of the Mexican race profess the Catholic Faith. But few know the real conditions which have made it possible for the remaining five per cent to misrule, to persecute, and to submerge the overwhelming majority of faithful Mexicans. However when we consider that the people looked to their Bishops for aid and advice, and that the Bishops by the very nature of their calling, were inhibited from sanctioning violence, the whole situation is seen in a different light. Five per cent of the population, radicals, Socialists, and bandits, aided with money, arms, ammunition, and several times with troops from other countries, have made every effort to destroy the Catholic Church. They prohibited Catholic education, they plundered and pillaged Churches, they killed priests and Sisters. The atrocities of the last fifteen years are well known to everyone. They were merely the repetitions of depredations that the Church has suffered for the last hundred years at regular intervals, in Mexico. Thus it is no wonder that thousands of Mexicans have sought peace and prosperity in the United States. It is no wonder that there are thousands waiting on the border and the interior of Mexico seeking admittance into this country.

We are hosts to a maligned and persecuted race. Add to the number of refugees the descendants of the early Spanish-American pioneers, who settled the Southwest in early days of American history, and we can determine that there are several million souls concerned in our Mexican and Spanish-American mission problem.

As a rule the Mexican comes poorly instructed into this country, and very often penniless. The Spanish-American is in practically the same condition except in places where he has had the opportunity to gain a good Catholic education. Thus he proves an easy victim to the many Protestant organizations. The latter do not let principle stay them in the prosecution of their maddened and misplaced zeal. Some go so far as to don Roman collars and cassocks to lead the Mexicans astray. Others seek to win the soul by giving material comforts, food, clothes, and the other necessities of life. Some of the organizations go still further and gather together a group of young Mexicans and proceed to indoctrinate them and send them forth as "messengers of light."

Millions of dollars are spent annually in this work of misplaced zeal. Their success is only partial, because they poison the minds of the people with sprinklings of doubt and learn to their utter dismay that it is easier to tear down than to build up religious belief and morality.

They learn that they can make poor Catholics and good-for-nothings out of the Mexican, but a good Protestant never.

The poorer class of Mexicans resemble Arabs, and go from one place to another, from beet field to beet field, from cotton field to cotton field, living in rude shacks or tents by the roadside, if climatic conditions permit. Some settle down and work up to a respectable position in life; others are unstable and shiftless.

The Mexican has become the laborer of the Southwest, and in recent years great material development and progress have furnished him opportunities for advancement. Desert wastes have been converted into prosperous farming communities by means of irrigation projects. Other industries have developed proportionately. The salubrious climate has made the Southwest a mecca for health-seekers. This era of prosperity is only the beginning of more material development in the near future, and herein lies one of the greatest dangers to the Faith of the Mexican. Under the influence of secular education and association with men of every type of humanity, believers and non-believers, religious and irreligious, the Mexican is changing with the times. In imitation of his associates he reads and imbibes a great deal of the present-day mental poison. Some gain a smattering of knowledge and set themselves above and criticize religion.

What is the Church doing to cope with this momentous mission problem? Zealous missionaries are working night and day to save the Faith to their poor and scattered flock. They are making great sacrifices, for their parishes are tremendously large, both in area and the number of souls under their care. They are praying for help, especially for vocations and Catholic schools. Priests and Catholic schools are needed to solve the puzzling mission problem of saving the Faith to the Mexican and Spanish-American people of the Southwest.

A Caution for Christian Men

CHARLES N. LISCHKA

TRUE Americans have been greatly gratified to learn of the decision of the Federal District Court for the District of Oregon, declaring unconstitutional the so called "Compulsory Education Amendment," enacted by initiative of the people of Oregon in November, 1922. To the lay mind as against the legal mind, and to the philosophical mind as against the political mind, there has not been and could not be any doubt that the law is fundamentally false and radically wrong, because it is opposed to the unalterable principles of ethics and to the universal principles of jurisprudence; because it is in conflict with one of the essential purposes of civil society and defeats its own pretended purpose; because it proposes to violate what is inviolable, alienate what is inalienable, and revoke what is irrevocable.

Even the historian of the Christian era, accustomed as he is to the absolutism of bureaucrats, to the madness of mobs, to damnable decrees of despots and to pernicious performances of parliaments, stands aghast before this law. He has known of a Roman Emperor, of a German Chancellor, of French revolutionaries, of Belgian anticlericals, of Canadian provincial legislators and of Balkanic World-War victors, who interfered with, who oppressed, who sought to abolish private education. He has known of a queen and of kings, of lords and commons of England, who in the course and the sequence of religious revolt penalized Catholic education with cruelty unspeakable. But for the sovereign people of a republic at peace deliberately to impose multiple penalties upon private education—that has never before been recorded in history—that, indeed, is something new under the sun!

We rejoice at the decision of the Federal Court—and we may well rejoice. It is announced that the authorities of Oregon will appeal the case to the United States Supreme Court. It is most probable that the highest tribunal in the land will uphold the lower court, especially in view of the fact that the decision of the latter is in part based on a decision rendered by the former. So, the specific question of the constitutional right of private schools to exist and to function, will, according to indications, soon be definitely settled.

But while we may rightly be pleased and even jubilant, let us not indulge in the opium of victory. Let us beware of lassitude engendered by an unjustified sense of security. It is much too early to be resting on our laurels. A favorable decision of the Supreme Court in the Oregon case will settle a particular aspect, indeed, a fundamental phase, of the school question, but it will by no means assure for any length of time the freedom of private education. There is a distinct drift, an unmistakable tendency, an organized effort in the direction of State control of all education. Thousands of individuals, societies and periodicals are pushing towards that goal. You find manifestations of this activity in the press, in conventions, in State legislatures, in congressional circles. The propaganda, conducted with cumulative force, is slowly but firmly taking effect. Only the other day, we heard a member of Congress say in committee that in matters of education the rights of the State are superior to those of the parent. And we know that this man in this important position voiced the sentiments of many of his colleagues.

There is no telling what legislatures will do. The ways in which private education can be hampered are many. Even today there are statutes in at least twenty-three States, that provide either for direct inspection and supervision of private schools, or require that private schools be approved for compulsory education purposes. Now, some of these statutes are reasonable, while others are, to say the least, unwarranted; some are scrupulously specific in their terms and limit the authority they confer, while others are loosely worded and allow, by implication,

a great latitude in the exercise of power. For example, in Michigan, the superintendent of public instruction and his agents may "investigate and examine" private schools as to "sanitary conditions, courses of study and qualifications of teachers." In Nebraska,

all private. . . schools and all teachers employed and giving instruction therein shall be subject to and governed by the provisions of the general school laws of the State, so far as the same apply to grades, qualifications and certification of teachers and promotion of pupils. All private. . . schools shall have adequate equipment and supplies, and shall be graded the same and shall have courses of study for each grade conducted therein substantially the same as those given in the public schools. . .

In Nevada, private schools must give "equivalent instruction fully approved by the school trustees as to kind and amount." In New Hampshire, private schools must "from the teaching of the prescribed studies produce educational results substantially equivalent to those produced by the teaching of the same studies in the public schools." In New York, the commissioner of education "shall cause to be inspected and supervise the instruction" in patriotism and citizenship. In South Carolina, private schools "must be supervised by the county superintendent or by the supervisor of public schools." In South Dakota, the county superintendent "shall exercise the right of visitation and inspection" of private schools.

Besides, there are in the various States numerous other provisions, requirements and regulations affecting private schools. In some cases the penalty for non-compliance with the law is compulsory attendance at a public school. What can prevent school officials in some States from exercising their actual or imagined authority to the limit; from being arbitrary and unreasonable; from refusing or revoking at will their approval of private schools? What can prevent a legislature from passing ostensibly regulatory laws that would be prohibitory in effect—that would render merely nominal the freedom of administration and control of private schools?

"Oh," you say, "we can have recourse to the courts. The courts are with us." The courts have been sometimes with us, and sometimes against us. They seem to be with us at this moment in a particular case. But they may and may not be with us in the future in any number of conceivable cases. Judges will always presumably uphold the Constitution, just as legislators will always presumably follow it. But just as there is no telling what a legislature will do, so is there no telling how a court will hold. The law is intricate and technical, and judges are human and fallible. It is especially unsafe to expect the lower courts to hold so and so, in such and such a case. We need only recall that we have State Supreme Court decisions both for and against Bible reading in the public schools; we have decisions of State Supreme Courts endorsing laws prohibiting the teaching of foreign languages; we have plenty examples of different judges interpreting and applying differently one and the same precedent.

The solution of the school question, if it will ever come,

will have to come from the United States Supreme Court. But it can hardly come through a single decision. After the constitutional right of private schools to exist shall have been formally established, we will need a final decision as to the reasonable limits of State interference with private schools. In *Meyer v. Nebraska*, the Supreme Court held that States "may go very far, indeed" in regulating private schools. It will require one or more test cases to determine how far the Supreme Court is willing to go in approving or allowing such regulation.

Let us, therefore, not deceive ourselves as to the nature and significance of the victory we have won. In the great war for the freedom of education, this victory is not complete but partial, not permanent but temporary. Far from being routed, the enemy is still strong and resourceful, still has the courage to conquer, still defies defeat. The crusade is still on. The crisis has not yet come. Let us remain alert, and never languish!

"Some'n for Nothin'": An Ethical Study

JAMES LOUIS SMALL

THE phrase is crude and colloquial, and savors rather of the scullery than the salon, yet it is not a whit cruder than the attitude which it typifies and which, unfortunately, characterizes a considerable section of Catholic near-thought and pseudo-intellectualism.

To my mind nothing better has been sponsored by the N. C. W. C. press service than an article by Dr. Condé B. Pallen, which it carried some time ago. It recounted a telephone conversation between the president of the Wiseman-Newman-Brownson Literary Circle, and a certain Dr. Blank, who is being requested by Miss President to deliver the opening lecture of the season's program.

You know, of course [there the voice trailed along hesitatingly] that we are not able to pay anything, but as it is for the good of the cause, I am sure you understand. Oh yes, Miss President, I do understand. But pardon me, I am afraid you don't. I am not a barefooted Franciscan. I am simply a layman with a family and a large one. My family must be fed, clothed, shod and sheltered. I also eat. [An astonished gasp over the 'phone]. I had to be educated, and that cost money. I have devoted much time and labor and serious study over a period of years to fit myself to give a lecture. . . . I will be pleased to lecture for the Wiseman-Newman-Brownson Literary Circle for one hundred dollars and my expenses.

And that's that.

Miss President apologetically admitted everything, and said that she would report to the Executive Committee. As far as Dr. Blank knows, the executive committee has neither megaphoned nor even microphoned the result of its deliberations.

Dr. Pallen's skit strikes a fair average of prevailing conditions, and the marvel is, not that the Catholic press and the Catholic platform languish, but that they manage to exist at all. I have wondered, and probably have not been alone in my wondering, why among the many appeals for the Catholic press so few are ever made for the writers

upon whose contributions that press depends for its very life. Whether these writers wear collars that button in front or in back is nothing to the point. The education of any man or woman represents an investment, and that of a priest represents an even greater investment than others. I trust that the reverend clergy, many of whom I have the honor of numbering among my friends, will not take it amiss if I rise to remark that just so long as their charity overreaches itself by labor in behalf of the press and platform without compensation, just that long will press and platform be impeded in their development.

The same applies, of course, to the laity. The well intentioned men and women whose literary ambitions have been fully satisfied by the appearance of their names in print have not been by any means an unmixed blessing to the Catholic press. We who are dependent upon the proper placing of our wares for the purchase of shoes, food and clothing cannot and do not view with equanimity the perpetuation of a "some'n for nothin'" policy whose vulgarity is equaled only by its audacity. Neither does it get the financial committee of our parish church anywhere to be informed that we cannot meet dues or pew rent since we write and lecture for little or nothing. "It's all for the good of the cause" is a poor substitute for silver or greenbacks.

For my own part, I confess inability to grasp the point of view of those who assume that a fair remuneration is incompatible with work done for God. Surely, any Catholic layman of normal type has the right to look forward to marriage, to the raising and educating of a family, in the fear of God and with the justifiable expectation of a living wage. Somewhat of an anomalous situation is created in the amount of space devoted by some of our Catholic papers to the rights of the laboring man, and so on, while they themselves are paying their editorial staffs salaries which fail to measure up to the sum received by their linotype operators! If it were not tragic it would be humorous.

It is entirely probable that, granted a just return for time and talent expended, the Catholic journalist would produce results that are more or less impossible under present circumstances. To invoke the aid of the Holy Ghost before setting pen to paper should be the invariable practise of every Catholic writer. To be aware, while doing so, that dire poverty is not casting its baleful shadow athwart one's hand and heart is to possess an assurance that strengthens and sustains.

Montalembert, Ozanam, Veuillot, Windthorst—great names these, and symbolic of great things. Never has their example needed following as it is needed right now. If able laymen who have lucrative legal or medical practises or are the heads of successful business enterprises choose to give their time to the lay apostolate, well and good. All honor to their devotion to a cause that is worth living for and thrice worth dying for. But com-

paratively few of us are so happily placed. Most of us are dependent upon daily work for daily bread, and when the daily work is along the line of Catholic endeavor is it too much to ask that the remuneration be such as will enable us to give ourselves whole-heartedly to it, without the cankerous fear that wraps itself 'round the heart as the result of ever-present financial pressure?

A decent evaluation will come when our Catholic people are educated away from the "some'n for nothin'" policy to one of Christian sportsmanship; a policy that will expect to offer in exchange for services rendered, not munificent returns, we do not look or ask for that, but returns which will place us beyond the necessity of hovering constantly near the lower rungs of achievement's ladder.

As is our press so is our platform. If anything, the latter is in worse case than the former. The beggarly course pursued by Catholic clubs, both of men and women, who clamor for publicity and haggle over fees, is notorious and scandalous. There are organizations that think nothing of "blowing in" several hundred dollars for a banquet or a smoker, yet who are always on the lookout for lecturers and entertainers whose modest needs will be met by applause. Societies there are that demand unlimited newspaper space, for which they pay nothing, whose committees are avid for lectures on Catholic subjects, when these may be had at a financial vanishing point. There are exceptions, but they are so inconsiderable in number that they serve only to throw the majority into stronger relief. "Some'n For Nothin'"! is the watchword, and loyalty to it is intense.

Here, again, the reverend clergy are victims. What reason is there, *per se*, for Father So-and-So, educated in Rome and an authority on Italian literature, lecturing on Dante, gratis, before a woman's club that is well able to pay for his services? I am strongly of the opinion that the membership would set a far higher value on his talk if they were compelled to settle for it in coin of the realm, and I am equally positive that Father So-and-So could make excellent use of the fee. It is as clear a case of "sponging" as one may well imagine.

The cheap and unworthy plane upon which it is all based reminds me of the story of the frugally disposed lady who was telephoning her daily order to the store. "You may send me," said she, "half a pound of sugar, a quarter of a pound of butter, and three cents' worth of meat for the cat." Then, just as the clerk was about to hang up: "You may cross off the meat for the cat. I just looked out of the window and I see she has caught a bird." Our Catholic publicists are still satisfying their material wants with the few poor birds of vagrant catching, and a feast captured after this casual fashion is, in the words of the redoubtable Mike Mulligan, "Nuttin' to write home about."

There are those who prophesy the dawning of a better day. I trust that their faith may be rewarded with sight.

This much, at all events, may be said: There are Catholic periodicals (I have lately had the pleasure of association with one of them) and a few Catholic clubs that are making an honest effort to approximate a reasonable compensation to those who appear in their pages and before their audiences. These deserve both credit and praise, and since the God of justice does not sleep, they have been, and no doubt will continue to be blessed by Him. I believe investigation would show that of the papers which have gone out of business during the past several years scarcely one was from the class just indicated. The genial George Barnard has even adduced as proof of the increasing solvency of the Catholic press the cheering fact that during the year prior to his announcement as many as two Catholic editors had entered the estate of matrimony!

To act as apologist for the underdog is at best but an ungrateful task. One earns neither the gratitude of the downtrodden nor the approval of the spectators. Yet it is one of life's sternly necessary duties, and to speak out in meeting is, as Robert Louis Stevenson would say, "to have kept the soul alive."

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

A Catholic Negro's Appreciation

To the Editor of AMERICA:

The many commendatory articles in *AMERICA* relative to the Negro have been productive of much fruit already. It is only when such startling facts are brought to light regarding the slow progress of Catholicism among the Negroes, that the public takes cognizance of them and a few seem willing to remedy the evil.

When one considers the fruitful and splendid active missionary labors of Mr. W. M. Markoe, S.J., in and about St. Louis, among my people, the Negroes; his plea for Catholic secondary schools to admit the Negro Catholic student; the effective and constructive good of the Claver Clubs, for apostolic work and the study of inter-racial conditions, the general impression undoubtedly is that he is a sincere and zealous missionary after the type of the great Peter Claver.

As a Negro seminarian permit me to express my gratefulness to the Jesuit Fathers for having undertaken this long neglected work.
St. Paul.

NORMAN A. DU KETLE.

A Century After Byron

To the Editor of AMERICA:

Father Talbot's interesting and discerning paper "A Century After Byron" appearing in the issue of *AMERICA* for April 19, added measurably to the interest of the centenary, and helped considerably in the discerning of an estimate of that complex poet, Byron. Literature about Byron falls abundant from the press here. The *Universe* carries a news item that all Lord Byron's descendants are now Catholics, and that one was present at the celebration recently in Greece. Byron's "sensational conversion to the Church of Rome" and his return to England as Cardinal Archbishop of Westminster has been imagined by Maurice Baring, and Prince D. Mirsky says in the *London Mercury*, "plausibly imagined." Another writer brings out the fact that Byron gave but three speeches in Parliament, and one was in favor of Catholics, who at the time were laboring under dis-

abilities. And on top of it all, the Lord Bishop of Durham, Hensley Henson, no less, in the Rede Lecture at Cambridge, says that he can make no answer to the riddle of Byron, and wants to know who can do so. By leaving the man Byron to his Judge Father Talbot best gets over the difficulty in rehearsing at this time Byron's dismal story.

Cambridge, England.

C. F. BERNHARDT, S.J.

Are Catholics Failing the Red Man?

To the Editor of AMERICA:

As a constant reader of your most excellent and reliable publication *AMERICA* I wish to commend especially two recent articles written by the Rev. David P. McAstocker: "Lo! the Poor Indian," April 12, and "Are Catholics Failing the Red Man?" May 3. I think we are failing the Red Man in every sense of the word, and Father McAstocker's articles are timely. I hope they will wake up our sleepy minds before it is too late. With our splendid history to recall, we surely are not measuring up to what is expected of us. While the great men of God, like Kino, Serra, Jogues, and countless others too numerous to mention, gave their all to the uplifting and saving of "our earliest inhabitants," we laity are shirking our duty. In the mean time the enthusiasts of other creeds, with their imperfect dogmas, are reaping or rather destroying our harvests. What sorrow Father Serra must feel! For one, I have been aroused by the call of Father McAstocker.

East Hollywood, Calif.

AGNES SHEA MCCOLLISKER.

Modern Virus Affecting Catholics

To the Editor of AMERICA:

One of the most vital subjects before Catholics in America today is the steady decline of the Catholic family. I am referring specifically to limitation of offspring among members of our Faith.

My parents had nine children, my wife's parents nine, our grandparents on both sides upwards of a dozen. In our eleven years of married life God has blessed us with six, which fact has led many of our Catholic friends to shake their heads with pity and to tell us how foolish we were and even to give us "advice" about the "precautions" we should take to prevent a recurrence of that dire calamity, a further increase in our family.

Are our people blind to the purpose of matrimony? Are they deaf to the teachings of the Church on the matter of preventing conception? The position of the Church is clearly defined in this matter; so is the natural law. Strange to say it is not the illiterate or those who might plead ignorance who are the worst offenders. On the contrary it is those who have had in many cases all the advantages of higher education that are most flagrant examples of this practise and are frequently most "free" with their "advice."

And our Catholic doctors, some of them graduates of Catholic medical schools, what of them? From contact and personal acquaintance I know the attitude of some of them. How frequently they abuse their confidential privilege with their "modern" ideas and their contra-conceptive suggestions!

We all wish to be charitable, but facts are facts. When a large family is the exception, when it arouses derision, scorn and even pity from those who ought to know better, it is time for plain talk. Far too many of our Catholics, wilfully or otherwise, have the wrong mental attitude toward this question. They draw the line at abortion, but anything this side of it they feel is within the law.

As to the remedy; let us humbly suggest that those about to be married be definitely and positively instructed in their duty in the specific matter of raising a family without reference to the number involved—that the obligations of matrimony must be

assumed with its privileges. Then let all Catholic parents do their duty.

Kansas City, Mo.

F. M. A.

Tokyo's Ruined University

To the Editor of AMERICA:

I was afraid I had rather overloaded AMERICA with appeals for aid, otherwise I should have remitted more frequent details of our needs and hardships. It is not too late to let those who can help us know something of what we have gone through and are now facing. But "sob-stuff" is not the kind of thing to be expected from soldiers of Christ, especially those who are on the firing-line. Hence my backwardness in contributions of the kind which are often found lucrative.

The winter through which we have passed has been nothing less than a nightmare, and the fact that we have lived through it without serious damage to health, not to say worse, is a special manifestation of Divine Providence in our behalf. The earthquake of January 15 was about three-fifths as strong as the great disaster, and would have brought down our school with a crash on the neighboring cottages if the two upper stories had not just been removed before the shock came. The only reason why thousands were not killed in Tokyo and Yokohama was because there was very little left to be thrown down. I was in exactly the same room of our residence in which I had been on September 1, and the swaying and bumping were only a little less violent than on that occasion. They were far more terrifying. I knew that the entire house was in a rickety condition, and that the foundation had been so badly damaged that the architects had found it necessary to support the whole weight on wooden trusses placed to bear the weight instead of the foundation pillars which had cracked and bent under the big shock. A three-story concrete building resting on trestles is not a comfortable place in a violent earthquake; especially for one who has been through the horrors of last September. The impression was heightened by the darkness of early morning illuminated by flashes of electricity due to the rupture of high-power lines in the vicinity. All electric service was stopped for some time.

Winter in Tokyo is always damp, chilly and disagreeable—decidedly worse than that of Baltimore or Washington, although the latitude is that of Charleston, S. C. There is no adequate provision against the cold anywhere, except in a few office buildings and of these only a small number remain. The cars are unheated, their floors damp with mud and, owing to the large number destroyed by the fire, they are terribly overcrowded; an ideal condition for influenza and grippe to breed.

Before repairs on our residence began, it leaked from top to bottom, streams of water coming in every time it rained and covering the floors or filling buckets placed to receive it. The entire surface of the building being full of cracks, the hollow tiles of which it is built reeked with moisture, rendering it necessary to wear the heaviest outdoor clothing in the house all the time to avoid colds and rheumatism. The electric heating plant which was only intended to take the chill off of the private rooms under normal conditions, failed utterly, and we had recourse to Socony Ideal heaters, ideal for heating a wigwam in the Canal Zone, but sorely overtaxed by our conditions. On these we had to rely for hot water for anything like baths which were few and far between. This was somewhat embarrassing in a town where everyone takes a hot bath every day, and where our students came to us redolent of soap and water. The corridors of the residence, which are on the north side and entirely unheated, were as damp as a cave and usually colder than the streets.

Repairs on the house were delayed a long time, owing to the immense demand for such work throughout the thirty square miles of desolation in the midst of which we were living. When repairs did begin, in January, great holes had to be torn in

the walls of the house, letting in the strong Siberian gales which prevail in this season. To say nothing of cold, everything became covered with dust and fine ashes from the ruined city. This was nothing compared with what happened when the cement workers began, bringing in dusty bags and buckets of concrete all over the house, and digging holes in the floors to pour the new pillars and supports prescribed by the architect and concrete engineer. The noise of smashing walls and mixing concrete made day hideous, and gentle earthquakes at all hours served to test the durability of the work done during the day. Having no other place to live except the house undergoing repairs, it was in the midst of this carnival of cold, wet, dirt and noise that we had to prepare our classes and give our private lessons. Surely not very inspiring surroundings! Yet this was not the worst trial or inconvenience to which we submitted in order to carry on, in spite of every obstacle, the work entrusted to us in this afflicted mission.

The school building being utterly useless, we had to conduct our regular classes in some Japanese dwellings on the premises. These rooms were dark, as Japanese rooms are generally, and the floors not being covered with the usual mats were thin and cold; charcoal fires were the apology for a heating apparatus. Several families were living in the adjoining rooms and so domestic and scholastic sounds were often strangely intermixed. Besides these rooms, we had some in an old frame house which had somehow stood up in September, but which had not been built for class purposes, and was poorly suited to the work. Heat, light and ventilation were all deficient. The loyalty of our students in returning in large numbers after the wreck and in putting up with such miserable conditions without complaint was a consolation to us and a proof of their devotion to the cause of learning.

If our conditions were trying, the lives being dragged out during the same months by the 75,000 refugees living in plank shacks in all parts of the city were something too sad to think of. Most of these people had had humble, decent homes; many of them had enjoyed all the little comforts and refinements of middle-class life. Now the life they lead is that of a construction gang on a new railroad.

The most trying phase of our experience was the fact that what we are undergoing is not really constructive or productive. When we get all the work done, in about two months from now, we shall be several steps behind the development we had reached last August. Instead of producing anything, visible at least, we are piling up a debt of \$80,000, a sum greater than the original cost of our classroom building in 1913. The reconstruction of the school consists in putting a frame story on top of the remaining first story. This with the incidental removal of useless wreckage will cost \$45,000. Putting a new foundation under the residence and repairing its cracked walls and surface will cost \$25,000. The repairs to other buildings on the place and to the grounds will come to not less than \$10,000. The total, \$80,000, exceeds by about thirty thousand dollars the amount gathered in America between October 1919 and April 1922. You can easily see from this, what we are facing, and what herculean efforts we shall have to make in order to keep this a going concern.

If we do not keep it going, it simply means that the work entrusted to the missionaries by Pope Pius X in 1907 will go undone, and that the Church in Japan will have to look elsewhere for an institution of higher education to complete the work so admirably begun by other organizations here, and to form Catholic leaders and professional men of the type we are forming at Shanghai and Manila. Japan is the center of influence in the Oriental world. To miss our opportunities here, at the present moment, would be a misfortune beyond all estimation. It is most important that the Catholic University of Tokyo should not fail.

Tokyo, Japan.

MARK J. MCNEAL, S.J.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, MAY 31, 1924

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The Parties and the Klan

WITHIN the last week two prominent politicians have expressed their judgment on the Ku Klux Klan. The first statement came from Senator Watson of Indiana, a leader in the Republican party and a close friend of the President. Speaking in his native city, Senator Watson denied that he was a member of the Klan, but added that he saw no objection should any of his hearers join the Klan, just as "while I am not a Catholic, I have no objection to anyone joining that Church." Hard upon this announcement came the statement of Mr. William McAdoo. As issued by his manager, it reads:

I stand foursquare in regard to this and every other order and organization in the immutable guarantees of the First Amendment to the Constitution of the United States—freedom of religious worship, freedom of speech and of the press, and the right of peaceable assembly.

It is thus clear that both Messrs. Watson and McAdoo are unable to discern anything censurable in the Klan. Senator Watson certainly could not approve affiliation with the Klan if he considered it in any way an improper society. So far from his mind is any adverse judgment that he places an intention to join the Klan and an intention to enter the Catholic Church on the same level. Even as he would blame no one for becoming a Catholic and living as a Catholic, so he has no word of disapproval for any who affiliate with the Klan and live as Klansmen.

Mr. McAdoo does not differ essentially in his views from Senator Watson. In his judgment the Klan is like any other society, such as the Red Cross, the Associated Charities, the Association for Improving the Condition of the Poor, and similar organizations for the relief or prevention of distress. As such, it merits the esteem of good citizens and whatever protection may be afforded

by the First Amendment. It would be somewhat captious, perhaps, to suggest that while every American admits the inability of Congress, under the First Amendment, to pass any law against the right of peaceable assembly, the precise question is whether or not the Klan, as evidenced by its activities, is a society which promotes a better understanding among the various members of the community in which it may be established, along with concord, good order, and mutual esteem. A question of this nature should not be raised. Mr. McAdoo has undoubtedly considered it, and his mature judgment is that the Klan is in no wise worthy of censure.

Each of these distinguished politicians has lived up to his reputation as a man who finds nothing amiss with the Ku Klux Klan. Assessing their views in the light afforded through the comparisons used by each, it may be concluded that Messrs. Watson and McAdoo place on an equal footing as agencies for the public welfare, the Red Cross, the Associated Charities, the Catholic Church and the Ku Klux Klan.

The Aid of the Catholic School

WHEN I look at the young men and women of the present generation," said a serious-minded business man, "I wonder what my own youngsters will be ten years hence." Millions of upright, clean-living fathers and mothers whose interest in their children is profound and vital, are asking themselves the same question. They are terrified by the spirit of the day, its irreverence, its love of pleasure, its irresponsibility. Undoubtedly there are evils in modern social life which did not exist, or, at least, were not so active in the days when the parents of the rising generation were young men and women at the threshold of life.

It is easy to exaggerate the present evil which we know by contrasting it with a past in which we were sheltered from every contact with impropriety. But with all allowance made, there are agencies in every community that come into close contact with our boys and girls; many of them are at best unwholesome, and others are positively evil. Newspapers, magazines, the stage, the film, the printed book, companions and amusements, too often make an appeal which the young mind, innocent alike of experience and habits of control, cannot withstand. Today when the restraints of the old-fashioned home hardly exist, parents are often at a loss to know what is the best way of shielding their children. They cannot apply a discipline which would be appropriate for a jail or a house of detention, for it is the wise parent who realizes that to be too strict may be as harmful to the child as to be too free and easy. But something they must do.

In the existing conditions of society, few parents can fulfil their duty unaided, since they lack either the leisure or the ability to train their children to face the world and its dangers. This lack must be supplied by the school.

For the Catholic child, as is prescribed by the law of the Church, the only suitable school is the school which fully recognizes the rights of the Creator over His creatures, and Catholic parents who realize the dangers of these days will not consider obedience to this law a hardship. Their children are their most precious possession, and they know that the Catholic school alone can give these little ones the training which will make them good citizens in this world and prepare them for citizenship in Heaven.

The Fight for Freedom

MEANWHILE the fight against the Catholic school continues, and everywhere the Ku Klux, the Southern Masons and similar champions of ignorance and bigotry are in the forefront of the campaign. In Michigan, as a result of a decision by the State Supreme Court, an amendment requiring all children to attend the local public schools will be submitted at the November election. Four years ago, the people defeated this proposal by a vote of two to one. In Washington a similar proposal is now receiving the support of every anti-Catholic group in the State. The issue will be bitterly fought, but even should the enemies of the Catholic schools win at the polls, it is highly improbable, in view of the Supreme Court decision in *Meyers v. Nebraska*, and the more recent decision in the Oregon case, that they will be sustained by the courts.

But it would be unsafe to conclude that all danger is at an end. The enemies of the Catholic school are not animated by a desire to promote the welfare of education in general, but by hatred of the Catholic religion, and that hatred, as Our Blessed Lord foretold, will last to the end of the world. Yet while persecution will always follow the Church, it does not follow that the Catholic is called upon to suffer tamely every infringement upon his natural or constitutional rights. In the United States it has always been considered that the right of parents to control the education of their children is a natural and inalienable right, and we shall make no mistake in fighting for that right without compromise or restriction. If organized groups of bigots are permitted to invade even one right, the end of all constitutional protection is at hand. In fighting for freedom in education Catholics are contending for the rights of every American, irrespective of his religious creed.

Etiquette for the Divorced

AT a recent "wedding" in New York, the bride was greeted by two former husbands. With unusual delicacy their new wives had remained at home. But a former wife of the present bridegroom was on the scene, whether to apply for an increase of alimony or merely to condole with the bride then making her third venture. was not stated by the newspaper reporter who observed that the complication, although somewhat striking even in New York, was by no means unique.

It was, probably, with the purpose of meeting occasions of this ghastly nature that an Eastern publisher has offered his new book, "The Etiquette of Divorce." Divorced persons, he writes, are found in every circle of society. Since they cannot be ignored, "there is acute need of counsel on the etiquette which society adopts towards them." Then follow some special questions upon which the general public will require enlightenment.

How should a divorced woman sign herself? How should one address an invitation to her?

What should one do when a former husband and wife meet by accident in one's drawing-room?

What happens when the daughter of one's former husband marries? Does one invite him to the wedding as a guest? Should he give his daughter away?

No doubt this volume is the first of a series made necessary by the changed conditions of modern society. Perhaps we may now look for books on etiquette for bank-wreckers, porch-climbers and bobbed-hair bandits. What should one do, for instance, when one meets a depositor in a bank which one has wrecked? How should a letter be addressed to those famous civic leaders in the metropolis of the West, Bathhouse John and Hinky Dink? Is it good form to notify the nearest policeman when the bobbed-hair bandit has been observed to enter a barber shop?

The New York publisher has his humorous moments, but they are few, and in the present instance, they lie close to grief. He is not paying for expensive space on the advertising page merely to announce an oddity. He announces his book because he knows there is a demand for it. In that fact is found a sad commentary on our twentieth-century American civilization.

The Profiteers of Peace

BY rejecting the President's veto of the bonus, Congress has capitulated to the profiteers of peace. If the reasons which induced Congress to override the President are worth anything, the upholders of the bonus have a case that cannot be gainsaid, and their claim that the present arrangement gives the soldier far too little is quite correct. Hence the next step, as already announced in several parts of the country, is for a bonus to be paid at once in cash, in addition to the bonus paid, or to be paid, by the several States, and to the billions already expended upon the veterans by the Federal Government. One or two more Congresses with as little courage and sense of public duty as the present Congress, and the cash-bonus will be a reality.

Expensive as the experience will be, it has at least one consoling feature. It will teach our people in the most forcible manner that if you want war you must pay for it, pay heavily and pay often, pay not merely during the hostilities, but for generations after they are concluded. Before the war, the national debt was about \$1,000,000,000; on Armistice Day it was twenty-five times that sum. Our participation in the war, brief as it was, cost us approximately twenty-four billion dollars. But that was only the beginning. Since November, 1918, we have spent thou-

sands of millions not in preparation for new wars, although we have not neglected that precaution, but as the result of a war concluded. The success of the campaign for the bonus bill proves that we are to pay again and again for our share in the world war.

Nor can we escape the penalties paid by other nations. To say that since ours is the richest country in the world, the bonus cannot be a burden is crass folly. In the first year of its operation the bonus will call for at least \$150,000,000, to be levied not upon France or Italy or Germany, but upon the people of the United States. Federal appropriations mean that the Government directly or indirectly takes the money to be appropriated from the people. Until the day comes when a man can lift himself over a stile by tugging at his bootstraps, it can mean nothing else. If the latest bonus is not paid by the people, it will not be paid at all; if paid, the necessary funds will be raised by taxation. And that means an increase in the cost of living; exorbitant rents, higher food-prices, retrenchment in necessities, a lowered standard of living. Writing of the years succeeding the Napoleonic wars, Sidney Smith gave a picture of what we shall probably be called upon to face:

Taxes are levied on everything that enters the mouth, covers the back or is placed under foot; taxes upon everything on earth and the waters under the earth; on everything from abroad and everything grown at home; on raw material and on every fresh value added to it by the industry of man; taxes on the sauce that pampers the rich man's appetite and the drug that restores him to health; on the ermine that decorates the judge and the rope which hangs the criminal; on the poor man's salt and the rich man's spice; on the brass nails of a coffin and the ribbons of a bride.

At bed or board, couchant or levant, we must pay. The school-boy spins a taxed top; the youth manages a taxed horse with a taxed bridle and taxed saddle on a taxed road. The dying Englishman, pouring his medicine which has paid 7 per cent into a spoon which has paid 15 per cent, flings himself back on his chintz bed that has paid 22 per cent, makes his will on an eight pound stamp, and expires in the arms of an apothecary who has paid one hundred pounds for the privilege of putting him to death.

But let us not condemn without reserves. We are learning that war is expensive. The lesson may be cheap even when purchased by a bonus that may cost a thousand billion dollars. The war-time profiteers pass, but as long as the profiteers of peace are in the saddle we shall not be permitted to forget that only when the banners are furled and the drums silenced do we begin to face the real cost of war.

Literature

Hudson, Conrad, and the Simple Style

THERE are few achievements in literature nowadays more admired and more sought after and, yet, more rare, than naturalness and sincere simplicity in a prose style. The popularity of such a style in an era of artificiality, may, by the optimistic, be considered significant of some contemporary good taste. But such a style has brought, like most popular good things, an abundance of the baneful flattery of imitation. I know of nothing more wearisome than a procession of sentences formed in this imitated simplicity, thin sentences that move tediously along on precise tip-toes, each step in perfect alignment with the preceding, and all very smug in an affected exactitude. They mince along through a story or article in a sort of hypocritical minuet, tittering as they go: "See how simple we are! See how sincere we are!" Honest souls who are reasonably irritated by the hysteria of clever phrases dancing up and down pages, particularly the pages of contemporary self-esteem and exuberant young men, will turn about in profuse homage to the authors of these long lines of insipid sentences, drawn to strained simplicity, etching platitudes. The clever style is usually thought typical of youth, the showily simple style of maturity; the first imagined to be indicative of madness and distortion, the second of sharp reasoning and sound sense. Yet both are, really, differently indicative of stupidity. One seeks to avoid dullness by shaping thought

with forced precision; the other seeks to avoid just as inevitable a dullness by decorating thought with bizarre and startling expressions. The style is, of course, in both cases the man. Both affectations are natural. Both are tiresome. But it seems to me unfair to allow so much current abuse of "mere cleverness" go by without a word, while an equally boring "simplicity" is held up on all sides for commendation.

If I were condemned to read for the rest of my life the work of one of these two types of writers, and were allowed a choice in such a calamity, I would choose the work of the laboriously clever man. Its affectation is slightly more obvious. Its verbal acrobatics are more amusing to watch. It is illumined by a certain enthusiasm which, even when clearly insincere, is more agreeable to contemplate than mere stupor. At any rate, I prefer the antics of youth to that hypocritical acuteness to which unphilosophical maturity frequently pretends.

It is curious that many people should believe that by poisoning their pens in imitation for an hour or two, they can attain to that clear simple adequacy of style which is so nearly perfect. Imitation is the arch-enemy of a style which is so natural that it all but obliterates itself, a style which, at its best, brings reader and writer so intimately, so almost telepathically together, that the medium is forgotten. Such a style is essentially inimitable for there is little to imitate. It is a marvel of thought-transference

like that in the Utopia of Wells' "Men Like Gods" where the blissful, though rather pale and prudish, inhabitants communicate without sign or speech. And such a style, in spite of a hundred thousand courses in literary composition, is not to be found merely by playing sedulous ape to this and that Famous Writer. It is largely a gift, as must be obvious, and whatever shaping there is to be done should be done in the writer's own heart. I imagine that the sincere and constant practise of the Christian virtues would afford the best training for such a style. There are many original and able styles born of a torn or arrogant ego. Meredith or Wilde at their best are no pigmies. But the best style is born of selflessness. Humility is at the bottom of it. It is almost impossible for a genuinely humble man not to see life steadily and see it whole. No jagged idiosyncrasies derange his tranquil vision, no fitfulness blurs the clarity of his gaze. He beholds life in its height and depth, in its light and dark, with steady and thoughtful observancy. His clear soul is a mirror where men and women and their background are reflected with the smallest possible distortion. The truth is always near to him. If he is an artist and can select and discriminate, humankind through him may behold the truth. And nothing is more beautiful than the truth. He may reveal it, and so adequately, that he himself is forgotten for the moment in the absorbing perfection of his revelation. Shakespeare must have attained this selflessness of humility for all men and women appear through him, but not himself. A Shaw obtrudes himself almost in every line. It is true that lopsided personalities appeal to the essential humor of mankind. They may be long remembered; they usually are. But they cannot be immortal.

Hudson, I suppose, is the best example of selflessness, of natural simplicity, in English literature of these days. Poor, solitary Hudson, who was dead in the heart of England a week before the world knew of the fact! That, surely, is a test of selflessness in life if not in letters. But Hudson was the same in literature. One can read "Green Mansions" or "The Purple Land" without ever thinking of Hudson. He reminds me of no one so much as J. H. Fabre, the naturalist. Hudson, too, was a naturalist, though his delightful studies of English birds do not reach the perfect beauty of the lives of French insects. Fabre's life of neglect and discouragement and solitude was very much like that of Hudson. But their achievements are different. Fabre has given to fact the charm of romance. Hudson has given to romance the intimacy and satisfying credibility of fact. And both were very humble men.

Ford Madox Hueffer, who collaborated with Conrad on that greatest of modern tales, "Romance," tells of Conrad's laborious quest for a style—not for a style in the sense of a series of devices by which his writing could be made most unique, but for a "habit of mind" in which

he would be best able to transfer his vision to other men. Today, Conrad's style is a model of sincere and attractive simplicity; but it was over many years that Conrad struggled with his own mind before he was able to attain this effectiveness. He set out to avoid commonplaceness, on the one hand, and eccentric smartness on the other.

Hueffer writes: "We desired to achieve a style—the *habit* of a style—so simple that you would notice it no more than you notice the unostentatious covering of the South Downs. The turf has to be there, or the earth would not be green. Our most constant preoccupation, then, was to avoid words that stuck out of sentences either by their brilliant unusualness or their "amazing aptness." For either sort of word arrests the attention of a reader, and thus 'hangs up' both the meaning and the cadence of a phrase. We wanted the Reader to forget the Writer, to forget that he was reading. We wished him to be hypnotized into thinking that he was living what he read—or, at least, into the conviction that he was listening to a simple and in no way brilliant narrator who was telling, not writing, a true story."

No one knows how Hudson attained his simplicity. It is, as I have said, primarily a matter of the heart. But for those poor fellows who hammer and pound and twist sentences in unrewarded toil, it must be some consolation to know that Conrad did not stumble on his effectiveness or have it given to him through no effort of his own, as his hair, for instance, but that he worked it out through faith and good works even as Christians work out their salvation. Conrad denied to American interviewers that he entertained such a consideration as "technique." But if by technique in writing is meant a philosophy for best results (and such the interviewers undoubtedly meant, having as they do—incredible though it may sound—an eye on the art of writing) then Conrad had forgotten the dim years of his quest.

Very probably, Conrad's quest was little more than the discovery of himself. The style is the temperament. Thought and speech are inseparable. And so on. But it has always seemed to me that if the molding of a man helps in the formation of a style, then the formation of a style may help in the molding of a man. The psychologist tells us that if a man could constantly express an emotion he did not possess, he would end up, if he persevered, one day by possessing it. A sour man, I have been told, may cultivate a sense of humor by persistently making ludicrous faces.

Hueffer tells an illuminating little story of Conrad and Hudson. "Once, Mr. Conrad looked up from reading 'Green Mansions' and said: 'You can't tell how this fellow gets his effects!' And, a long time after I had agreed that I couldn't tell how Mr. Hudson got his effects, Mr. Conrad continued: 'He writes as the grass grows. The good God makes it be there. And that is all there is to it!'"

MYLES CONNOLLY.

SEEDS

I that am fashioned of the dust,
That carry since my body's birth
Seeds of decay, wherefore I must
Wither and fall and come to earth,
I carry also seeds of flame;
Daily I feed them at God's pyre.
Spirit from dust when He shall claim
We shall be mingled, fire with fire.

BLANCHE MARY KELLY.

REVIEWS

The Contrast. By HILAIRE BELLOC. New York: Robert M. McBride & Co. \$2.50.

In this book inspired by his many visits to America, Mr. Belloc has done a very clever thing. Speaking primarily to Englishmen, he never forgets that he will be mostly read by Americans. Without describing American scenery, he yet contrives to give an excellent impression of the American scene. Without criticizing American literature he lets us see what he thinks of it. Without retelling his visits and encounters, he yet betrays the personal impression we made on him. And so on. Where the less subtle visitor has blurted out, Mr. Belloc indirectly hints. He does this by means of a thesis. This thesis is that in physical character, in social atmosphere, in politics, in war, in religion, America is something new, something different, totally different from Europe, including England. The summing-up in the last chapter, "The Foreign Relation," is a masterpiece of sage analysis. The Englishman sees what Mr. Belloc thinks we are, and incidentally the American wins very valuable information about Europe. There are remarkably few mistakes and a most commendable modesty. One regrets to see that Mr. Belloc still holds Rousseau's doctrine on the origin of civil authority, as distinct from the Scholastic doctrine, that held, too, by the Fathers of our Constitution. At first sight one is startled by the statement that we alone have retained the monarchical form of government, until one learns that by this Mr. Belloc means responsibility in government, lost in Europe by the corruption of parliamentary executives. The definition given of Faith is inadequate, or rather too broad. Faith means holding a truth on the authority of another. Few American Catholics will agree with Mr. Belloc's prophecy of a conflict between the Church and the State, since we too have the habit of settling these matters by agreement. Yet there are many on both sides of the water who will read this book with interest and profit.

W. P.

Essays on Poetry. By J. C. SQUIRE. New York: George H. Doran Co. \$2.50.

Victorian Poetry. By JOHN DRINKWATER. New York: George H. Doran Co. \$1.25.

Contrary to the prevailing fashion of the day which prescribes that the poets of the last poetic age must be smiled down, two English critics of fairly high estate make bold to champion the cause of the "albuminous Victorians." Mr. Drinkwater professes to survey the Victorian age, but he crystallizes it principally in the poems of Tennyson, secondarily in the work of Browning and only referentially in that of all the other poets. His study, from another aspect, is larger than the theme he set himself for through comparison with other ages he sketches in straight lines the tendencies of the great movements in the entire history of English literature. He presents an adequate defense of the maligned Victorians by an acute analysis of their problems and a clear appreciation of their mental attitudes. Though they stressed goodness, they were not altogether insipid and watery and they cannot be accused, as many modern critics claim, of insincerity and prudery and coxcombery. Mr. Squire, otherwise known as Solomon Eagle, also looks at some of the Victorians

and finds them palatable. While his essays are mostly on individuals he does not entirely scamp commentary on the age that produced them. Mr. Squire is a shrewd and penetrating critic and is surprisingly conservative in his estimates. Though he is a poet of the modern school, he does not outrage too much one's pet opinions by a show of the modern blustering method of criticism. One is tempted to forgive him for his praise of D'Annunzio because of his tribute to the memory and poetry of Alice Meynell. His opening essays, first delivered as lectures, are an illuminating study of the three subjects contained in every poem.

F. X. T.

Chinese Lanterns. By GRACE THOMPSON SETON. New York: Dodd Mead Co. \$3.50.

A traveler's impressions of China covering the social and political life, the new movements and the old traditions are all presented to the reader in a chatty, informal style. The chapters on the new woman of China evidence the author's interest and hope in the power of China's feminists. Occidental education has driven a wedge into China's traditional attitude toward the weaker sex. What changes it will effect cannot be calculated in a book like this, which is primarily a travel book. In the review of the mission work, there is mention made of communicants belonging to denominational societies. This may include the Catholic missions that are at present so flourishing. But there is no indication that it does. Indeed, there is evidence that the pulsing Catholic life that is a phenomenon of modern China escaped the notice of this observer. There are many good photographs which add greatly to the value of the book.

G. C. T.

The Sultan of the Mountains. By ROSITA FORBES. New York: Henry Holt and Co. \$4.00.

This life-story of Raisuli, Sheriff of Morocco, is a remarkable narrative of a remarkable man. It is truly a "web of philosophy and atrocities, of war and psychology, of politics, ambition and Pan-Islamism." Many have been accustomed to regard Raisuli as a brigand and a bandit; in this history of his career is presented evidence on the other side of the case. According to Miss Forbes, Raisuli trusted largely to rifles to accomplish his ends because he was opposed by rifles. If we are to take his word, he did not wish to fight against Spain but Spain made it impossible for him to fight for her or with her. He foresaw that European intervention was inevitable, and he wished to preserve the independence of his people. Their mistrust of the Christians was so great that his problem was difficult, and the inefficiency of some of the Spanish high-commanders together with the vacillating policy of the home government, frustrated all his efforts at conciliation and compelled him to resort to self-defense. The reverence of his people for him approached idolatry. He led a charmed life, and his marvellous escapes from ambushes and death in the open, led them to believe him preserved by Allah for their salvation. He turned this superstitious reverence to account, and due to it he was enabled to prolong the contest with Spain until a favorable change in affairs made possible an honorable peace. Miss Forbes had a difficult task both in collecting her evidence and in arranging it to acquit Raisuli.

F. R. D.

The Mummers' Play. By R. J. E. TIDY. New York: Oxford Press, American Branch. \$4.70.

"At the Clarendon Press" on a book's cover is like a savory odor in the nostril of a dinner guest. Add to this the sight of a fresh subject, "The Mummers' Play", by Tiddy, a kind of English Kilmer, and the appetite increases almost to impropriety. Perhaps this is why we are just a bit disappointed. It is not the author's fault. His notes were very much in the rough when he

was killed on the Western Front. It is not the fault of his friends. They did as well as they could with another man's work. What blame there is, then, should rest on a greedy reviewer who will anticipate incorrigibly.

The first fifty pages are consumed by a very dull memoir of an interesting Oxford Don whose hobby it was to live with the English peasantry and gather from their lips unpublished plays that had been handed down to them from forgotten centuries. "The Mummers' Play", performed at the Christmas season, concerned itself with the fight between St. George and the Turkey Knight, the demise of the latter and his subsequent cure at the hands of The Doctor R. A surprising number of variations upon this simple theme gives us the thirty-three almost distinct little pieces which, collected for study in the back of the book, form the basis of five sketchy but valuable lectures. Tiddy's theory that "The Mummers' Play" is the oldest of all the English dramatic forms, that it dates in fact from Druid days, is ingenious but not convincing. His explanation of the changes that took place in Our Lady's Dowry after 1550, the growth of class hatred, the growth of vulgarity and ignorance among the masses, their obvious decline in esthetic and spiritual sensitiveness, do everything but explain the changes. There is no trace of bigotry, but, like most Englishmen, he simply did not know. If Mr. Belloc could be persuaded now to analyze the same material his conclusions would be most illuminating.

R. I. G.

Napoleon. By HERBERT A. L. FISHER. New York: Henry Holt and Company. \$2.50.

Herbert Fisher has written a study of Napoleon that is a valuable contribution to Napoleonic literature. In readable, fascinating style he has put into one volume a complete evaluation of a statesman and a soldier. The appreciation of the great qualities of a remarkable man are set down without adulation. The strictures on his faults and foibles are presented without bitterness or invective. Napoleon has been lauded by friends and condemned by enemies to a degree not equalled by any other character in history. Mr. Fisher in this brief study shows him as a truly great military leader, a legislator of remarkable powers, and yet a man with autocracy in its worst phase inseparable from his character. With great intellectual endowments, and "despite many splendid services to law, to administration, to the moral and intellectual progress of France, he remains the great modern example of that reckless and defiant insolence which formed the matter of ancient tragedy and is at war with the harmonies of human life." This is Napoleon as presented to the reader of this study. It is a book of value to the special student and the general reader.

G. C. T.

2,000 Miles Through Chile. By EARL CHAPIN MAY. New York: The Century Company. \$3.50.

As a subtitle to this book one might suggest, "Chile Up to Date," for Chile professes to be quite modern. Many will be surprised to learn that this South American Republic claims to have been instrumental in ending the World War. She furnished the nitrates that made it possible for the United States to furnish the ammunition. It is this wealth of nitrates that is at once her present strength and her weakness. The sudden and abnormal development of her great nitrate fields in the north brought Chile enormous wealth, but when the war ended, thousands of her *rotos* were left idle, and are so still. Fortunately for them, a commoner was elected President of the Republic, and though he is doing what he can for them, they are an unruly set. We in the United States have little idea of the marvelous development of this South American west coast country. The author of "2000 Miles Through Chile" makes this plain in a most sprightly, interesting and very personal narrative. Chile's army is German-drilled, he tells us, and her navy British-trained. She is conscious of her strength. She be-

lieves in preparedness, and she is a trifle belligerent. The author does not say much about religion in Chile, but he tells us incidentally that there are a hundred Protestant ministers down there. What they may expect from a people that is overwhelmingly Catholic is illustrated by a conversation he had with a young Chilean student. The young man said that he was an agnostic. "We are thinkers," he said. "We cannot agree with the dictates of the Catholic Church. . . . We think for ourselves, more or less." "When you ceased to be a Catholic, why did you not become a Protestant?" asked the author; "there are an hundred Protestant ministers in Chile." "There is but one Church," answered the agnostic!

F. R. D.

Foibles and Fallacies of Science. By D. W. HERING. New York: D. Van Nostrand Company. \$2.50.

The emeritus professor of Physics of New York University gives an interesting account of the credulity of the human mind in many matters bordering on the unknown and of the success with which it has been exploited by charlatans and by well-meaning but ill-informed writers and inventors. There are chapters on astrology, alchemy, divination, weather prophets, the quest of the El Dorado and Cook's reputed discovery of the North Pole. Hoaxes like those of the Cardiff Giant and the wonderful lunar discoveries of Herschel are mere deceptions which are only remotely connected with science. In fact, one wonders why many of the vagaries described in the volume should be dignified with the name of science. Pseudo-science would perhaps be a better term. From the point of view of physical science the chapters on perpetual motion and on the attempts of misguided individuals to overthrow accepted scientific theories are interesting reading. We may smile with the author at the simplicity of our forbears without going so far as to apply the once common but now obsolete term a "period of darkness and superstition" to the Middle Ages. The pseudo-scientists and charlatans are still with us in this enlightened twentieth century. Men are still seeking the fountain of youth and even during the stress of the World War a well meaning inventor was able to interest Congress in his free energy machine which like all others of its kind had only one trifling defect—it was never known to work. That grim reality may follow the lead of fiction is demonstrated by the eighteenth century illustration which represents an aerial combat between an English and a German aviator.

H. M. B.

BOOKS AND AUTHORS

The Literary Circle.—We, too, have often wondered "Why is Dean Inge Anti-Catholic?" A fairly adequate explanation, given by John Ashton in the May number of the *Month*, concludes by saying that "this voluble assailant of Catholicism has, in the first place, no true knowledge of the entity he attacks, and, in the second, is but poorly equipped with the ordinary means of establishing truth and exposing error—a fixed standard of judgment and a sense of logic." In the same periodical, John A. Waldron in "Lost: A Precious Thing" presents a charming bit of contrast between these later and the earlier times, and William J. McGucken, under the title "A Chicago Pageant," writes a laudatory review of Father Lord's spectacle "The Pageant of Youth."

. . . Announcement has been made of the publication of the second volume of "The Outline of Literature," edited by John Drinkwater. We have not yet seen volume two; but volume one was heavily scored by Father LeBuffe in an article printed in *AMERICA*, August 11, 1923.

. . . According to an English journal, Captain Francis McCullagh, author of "The Bolshevik Persecution of Christianity," has always contrived "to get to places which everyone else on earth would sedulously avoid." According to the details supplied

by the publishers of his latest volume, E. P. Dutton and Co., Captain McCullagh found himself, in the early nineties, "disgorged by a passing steamer on the coast of Ceylon." Within a year he was in Siam acting as correspondent of the *New York Herald* and editing a French newspaper. Later he appeared in China and then in Japan where he lived in native style in the heart of Tokio, working on a Japanese newspaper. When the Russo-Japanese war broke out, he was in Port Arthur and after incredible adventures wired the first news of the bombardment to Europe and America. About a year after he finished with this war, he was expelled by the Moors from Agadir. During the Balkan War he was with the Turks and was taken prisoner by the Bulgars. He was with the Italian army during the fighting in Tripoli and at the beginning of the Great War was with the Russian army attacked by von Hindenburg. Later he was captured by the Bolsheviki and tells his experiences among them in "A Prisoner of the Reds." After his sojourn in Siberia he returned to Russia, was present at the trial of Archbishop Cieplak, and just managed to effect an escape.

The "Catholic Mind."—In the May issues of the *Catholic Mind* are reprinted several articles of more than passing importance. The number for May 8 opens with an informative and interesting paper on the "Early Missions in America." Statistics on the number of Catholics and their settlements in Revolutionary and pre-Revolutionary days are vague and imperfect, but the author of this investigation has well summarized the available data. W. L. Scott in "The Ruthenians" considers the position of this large Eastern Catholic body in Canada. T. H. Harris, State Superintendent of Public Education, Louisiana, offers a letter of protest addressed to the *World's Work* in refutation of the unscrupulous article on immigration written for that periodical by Gino Speranza. In the issue for May 22, Thomas F. Meehan, traces the history of the Academy of the Visitation, Georgetown, in his article "Our First Catholic School for Girls." Another article gives the details of "The Remarkable Conversion of the Barber Family." In the same number is a highly entertaining discussion of "Class Distinctions" by G. K. Chesterton.

New Editions.—In AMERICA'S Best Ten books canvass one of the works that was voted into the select ten was Dr. James J. Walsh's "The Thirteenth, Greatest of Centuries" (Catholic Summer School Press. \$3.50), and a new edition of that entertaining and instructive book is called, appropriately, "Best Books" Edition. This edition reaches the sixty-third thousand mark of copies printed. The original format of the book, the one in which it is best known, is reverted to. Some additions have been made to the text, among others being noted is the special attention called to Henry Adams' reverence for the thirteenth century.—Another book that won many votes from AMERICA'S readers was Monsignor Benson's "Come Rack! Come Rope!" (Kenedy. \$1.25). This, too, has just been issued in a new edition, sure proof that Catholic readers continue to appreciate the wonderful dramatic flavor of that historical story of the times of Mary Queen of Scots.

Seeing Rome.—A book on Rome without a picture or map is a rarity. Perhaps by this omission, Harold Stannard, in his book "Rome and Her Monuments" (Stokes) means to convey his scorn for the help of line and form, and his confident reliance on an imaginative faculty that can create pictures in words. Mr. Stannard has no mean gift for evoking the scene for the absent. With a wide acquaintance with literature, ancient and modern, an eye for accurate description, and a style but rarely weighted with pedantry, he manages to convey a fairly complete panorama of the wonders of the Eternal City. The long digression in the middle of the

book on the history of Rome might well have been spread through the other chapters. This work on Rome is written by one who is confessedly outside the current of Latin and Catholic thought. That he has with few lapses succeeded in recapturing the spirit of that thought is worth remark.—"Rome in Seven Days" (McBride, \$1.50), by Arthur Milton, is a brief enumeration of the most interesting things to be seen in the Eternal City. It quotes Byron freely, and makes frequent reference to the best restaurants of the city, even suggesting the menus for which they are noted. The statement on the second page that St. Peter's was erected by the "sale of indulgences" should be corrected in the new edition.

Citizenship in Theory and Fact.—Diametrically opposed in most ways, "Citizenship" (Oxford Press: American Branch. \$2.00) by W. H. Hadow, and "John Citizen's Job" (Scribner. \$1.50) by Henry H. Curran, have nevertheless the same focal point, the relation of the citizen to the state. Mr. Hadow's treatise is scholarly and the result of research and thought. It considers the ethical basis of citizenship, that delicately poised problem that philosophers have long debated. Mr. Hadow looks at the question historically and deductively. His facts, in general, may be accepted; but his conclusions and his theory cannot be held. For he has overlooked, with supreme innocence, every one of the great Catholic philosophers, Suarez in particular, who has composed such admirable treatises on government, and he does not consider worthy of mention the well developed Catholic theory of the interrelation of State and citizen. Mr. Curran's book is part fiction and mostly fact. His long experience in public life has made him conversant with the ills of the political world in America and especially in New York; he offers a solution for many of them by urging a greater cooperation on the part of the citizen towards government. His sprightly, swashbuckling style, his frequent anecdote and his satire on men and things give his book almost the interest of a novel. His facts and his appeals are most important considerations in the present political muddle.

About Our Presidents.—Biographical sketches of our Presidents, past and present, are growing in bulk and frequency. The story of the present incumbent is related by M. E. Hennessy in "Calvin Coolidge" (Putnam). The author has had wide experience in both Massachusetts and Washington politics; he has known Mr. Coolidge through many years. He is qualified, therefore, to write of the phenomenal rise of this ordinary American citizen who has attained the highest post of the nation through simplicity and courage joined with exceptional opportunity.—The ever growing cult of Roosevelt is advanced by the appreciation of him in the beautifully bound "Theodore Roosevelt" (Longmans. \$2.00) by Joseph Auerbach. The slender volume consists of a laudatory speech delivered by Mr. Auerbach at the annual dinner of the Nassau County Republican Club.—No new data are contained in "The Love Affairs of Washington and Lincoln" (Shaw Publishing Co. 75c.) by Elton R. Shaw. The literary trappings of the monograph leave much to be desired.

The Mirage of Modernism.—The only interest for a Catholic in Dr. Leighton Parks' "What Is Modernism?" (Scribners. \$1.00), is the insight it affords into the peculiar mentality that makes a Modernist. General statements with which every Catholic would be in full accord, many grave misstatements of fact, a vague haziness in positive doctrine, conclusions from insufficient premises, all these will be found in this little book. Dr. Parks says that miracles must stand the test of historic truth. Quite so. But in his examination of miracles, he practically rejects them on purely *a priori* grounds. As one reads on the wonder grows that one man could be guilty of so much bad logic. Truly Modernism is a disease even more than it is a heresy.—An

English lawyer, Aylmer Hunter, ventures on the theological ground in "England's Reawakening" (Dutton. \$1.25). The book professes to be a historical account of the Anglo-Catholic movement in England. It is chiefly remarkable for its blindness to historical fact, no less than for its theological inexactness. For Mr. Hunter the Catholic Church has lost the unity promised it by Christ and needs to get it back again.—Another example of this persistent ignoring of patent historical facts is to be found in "Anglican Church Principles" (Macmillan. \$2.25), by F. J. Foakes Jackson. While the book contains many interesting pages on the vicissitudes of the Anglican church, it is vitiated by the constant assumption that the national church of England is a part of the Universal Church. The climax is reached in Chapter XI, "The Roman Secession . . . Why the Romanists broke off from the English Church (*sic!*)" Mr. Jackson ought never to leave his chosen field to risk his reputation in modern historical controversy.—A reprint which ought to do much good among our fellow-American non-Catholics is Bishop Phillips Brooks' "Tolerance" (Dutton. \$1.00). It might, however, give the impression to the unwary reader that two Christians holding contradictory doctrines could possibly be in possession of the whole truth of Christ.

Humor and Comedy.—The six volumes already published of "Cobb's America Guyed Books" (Doran. 50c. each) do but whet the appetite for the other volumes in preparation. Mr. Cobb runs rampant through the country, trampling on the tender feelings of vital sore spots of State consciousness. But he does it with such grinning mirth and keen insight that the citizens of the States he pillories are forced to laugh with him. But Mr. Cobb, with his magnifying glass, discovers some good in the worst of States and gives credit with boisterous good will. The sub-titles are an index to the volumes: "Indiana. Intellectually she rolls her own."; "Kansas. Shall we civilize her or let her civilize us?"; "Kentucky. The proud State."; "Maine. A State of ruggedness."; "New York. Once the home of the Six Nations—Now look at it."; "North Carolina. All she needs is a press agent."—Recent modifications of the age-old arts of music, dancing, poetry and painting, had, we thought, rendered us callous to all changes in a changing world. Syncopation, eccentric motion, cubism and futurism, the *vers libre* of rhymeless poetasters had seemed to exhaust the possibilities of discord. In the midst of a smug content that nothing further could surprise us came Charles A. Bennett's book "At a Venture" (Harper. \$2.50). In all the stately dignity of prose he has embodied that alluring little savage known as the spirit of "jazz." The text contains many genuine thrills; in perfect accord with the written word are the twenty illustrations by Clarence Day, Jr.—A playful seriousness suffuses the leather bound little volume, "Now That I'm Fifty" (Doran.), by Albert Payson Terhune. The author confesses that "from twenty-one to eighty-one, birthdays do not thrill anyone but the victims;" 'tis true, but the half-century mark of Mr. Terhune is notable principally because he has written down his reflections on the joys and pains of growing old. Age is an incurable disease and it may just as well be accepted in the calm whimsical way that Mr. Terhune indicates.

Within the Span of History.—Major Vivian Gilbert tells the story of the capture of Jerusalem in "The Romance of the Last Crusade" (Appleton). An interesting part of the book is the positive statement that the keys of the city were first delivered to a company cook and he refused them as he was on the lookout for eggs and would pay no attention to the Mayor of the city who would force the keys upon him. Returning to camp with his story, his commanding officer immediately rode off and the keys were accepted by him, then by another higher ranking officer

until word was received from General Allenby that he would receive the keys. The Mayor survived only a few weeks after the surrender, doubtless, as Major Gilbert believes, from the shock of the triple surrender.—A convincing and scholarly interpretation of European diplomacy is contained in "Franco-German Relations. 1870-1914." (Longmans, Green. 90c.) by G. P. Gooch. The monograph, the Creighton lecture for 1923, is necessarily limited to the barest outline but it presents a judicious choice from the voluminous sources on the subject. These show that France never accepted as final the treaty of Frankfurt, and that her unchanging policy ever was to prepare for the time when, with the help of her allies, she could recover her lost provinces. Though neither the majority of Frenchmen nor of Germans, including the Kaiser and the Chancellor, were desirous of war, yet both peoples were confident of success when the long-threatened outbreak came.—"Christopher Columbus" (Knopf. \$2.50), the third volume of "The Long Journey Series" by Johannes V. Jensen, is not a real biography, nor yet is it a romance. The Danish author Jensen has a vivid imagination, an admirable command of the word and is, withal, quite an artist; for this reason he could have converted his theme into a great epic that would have gone down to posterity; but in its stead he has written a book that is a conglomeration of disconnected data with here and there some immorality.

Philosophy Text Books.—A generous amplification of the scholia found in the customary textbooks; a more detailed exposition of scientific data, a knowledge of which is absolutely necessary for even a tentative solution of some of the greater and many of the lesser problems of Cosmology; solutions suggested not always dogmatically but at times with the implied warning that later developments in the sciences may call for revision of judgment,—these are some of the merits of "Praelectiones Cosmologiae" (Beauchesne. Paris), an excellent work written by Rev. J. M. Dario, S.J. Though cast in the form of a textbook, it should rather be classified as a reference book, but one which should be in the hands of the pupil as well as the teacher. As illustrations of the questions that are more fully set forth and examined, attention may be called to the discussion of non-Euclidian geometries, the possibility of infinite number and extension, the relation of the mass of a body to its quantity, the existence of several irreducible activities in matter, the structure of the atom and the consequent bearings of this problem on the more vexed question of the ultimate constitution of matter.—The brief textbook "Elementa Logicae" (Herder. \$1.00), by Charles Menig, is written in clear, precise and simple Latin, an essential requirement in these days. In arrangement of matter it differs slightly from the standard texts on the subject. Though it is purposely elementary and compressed, it offers a comprehensive treatment of all the essential questions that should find place under the headings "Dialecticae" and "Criticae."

Efficiency in the Classroom.—Teaching the teacher to educate the child for life seems to be the theme of "Modern Methods in Teaching" (Silver, Burdett. \$1.64) by H. B. Wilson, G. C. Kyte and H. G. Lull. The authors have had exceptional opportunities of testing their methods of school procedure in teachers' instructional classes. In this study of educational problems they have taken the larger view of the principles and objectives that the teacher should have rather than a detailed consideration of her routine work. As the volume indicates, modern education during late years has advanced in skips and bounds, in theory; one wonders whether the resultant, the child who is graduated, is far superior to the parents who were graduated from the old-fashioned school.—"How to Produce Plays and Pageant" (Doran. \$1.50), by Mary M. Russell, analyzes the instinct for self-ex-

pression inbred in every child. Such an instinct, says the author, manifests itself nowhere more than in religious rites and ceremonies. She shows the possibilities for the dramatic art along these lines, especially in the treatment of the stories of the Old Testament. The book also contains instructive chapters on the technique of playwriting, the actual presentation of plays and pageants, selecting and making costumes, and conducting the business end of public performances.—An excellent little manual on the Constitution for the use of the schools is "The Common Sense of the Constitution" (Allyn and Bacon. 60c.), by A. T. Southworth. What the author says in his preface of the ignorance of the average citizen, when there is question of the Constitution, is unfortunately only too true. The present explanation is in almost every important phase both brief, as becomes a textbook, and accurate. But to inspire young people with respect for the Constitution, it is not necessary to praise everything that panic-stricken and short-sighted Congresses have done.

Fiction.—"The Dream" (Macmillan. \$2.50), by H. G. Wells, is dreamed by a man 2,000 years hence in Mr. Wells' Utopia, a world of eugenics, Socialism, birth-control, free love and all the other sins its author has been advocating for some years past, under the thin disguise of fiction. All the tiresome evils of the present civilization are detailed—except Mr. Wells' own books. What a pity such a superb gift for evoking the illusion of reality should be used for spreading the outworn and hopeless philosophy of these books!

Though Archibald Marshall has great wizardry in intriguing his readers to expect the grand climax, nothing of importance ever seems to happen in his novel, "The Education of Anthony Dare" (Dodd, Mead. \$2.00). The story is a sequel to "Anthony Dare," published last Autumn, and gives fair promise of meandering through several more volumes. Mr. Marshall is a literary artist, though a leisurely one. To appreciate him, one must be equally artistic and leisurely.

The fact that E. V. Lucas lists "Advisory Ben" (Doran. \$2.00) among his published works as an "entertainment," prevents the reviewer from taking it too seriously as a novel. "Ben" is a girl who left her father when that middle-aged worthy married again. She starts a shop whose stock in trade is advice, and marries one of her clients. The entertainment is rather in the manner of telling than in what is told.

Well-concocted, as such stories go, and morally wholesome is "Darkened Windows" (Appleton. \$1.75), by Cornelia K. Rathbone. A plutocrat is found murdered and at first the evidence strongly points to either wife or daughter as the criminal. Thus far all is rigidly orthodox, but here comes the surprise. Instead of being a mere collection of syllogisms, the detective has a heart and manifests it by the tunes he whistles. "The Campbells Are Coming" is the climax, when he exonerates the wife and daughter by fixing the guilt where it belongs.

A rather pungent tale of the South Sea, "Pandora La Croix" (Lippincott. \$2.00), by Gene Wright, abounds in fine local description and forceful characterization. Pandora, daughter of a degenerate French artist and a native mother, is a victim of her environment. But she is not intrinsically vicious; marriage with one socially far above her brings out the nobility latent in a simple and loyal soul. It is unfortunate, however, that owing to a somewhat extreme realism, the book cannot be commended for general reading.

Had the story, "A Strong Man's House" (Huebsch. \$2.00), by Francis Neilson, appeared during the late war it might have served as fine peace propaganda, for it is an indictment of the armament industry. The war atmosphere has been introduced into so many works of fiction that it has become a trifle stale; Mr. Neilson fails to freshen it. The two irregular marriages add nothing to the value of the plot.

Education

The Jews in the Quebec Schools

A VERY able article recently published in the *Catholic Educational Review* suggests that some further reflections upon a unique school problem may not be without interest. In the Province of Quebec, it should be noted, there is no establishment corresponding to the "public school" of the States. The schools are either Catholic or Protestant. In all the municipalities, except in the rural districts where the population is wholly Catholic, there are Catholic and Protestant school boards or commissions. Taxes levied upon Protestant and Catholic rate-payers are assigned respectively to the Protestant and Catholic panels, while corporations of a non-religious character, and individual rate-payers who are neither Catholic nor Protestant, pay taxes into what is known as the "neutral" panel. The taxes in this panel are divided according to the population of the municipality, and when Catholics are in the majority they receive the larger portion. This, in brief, has been the policy in force up to a recent date when unforeseen events caused a change.

It is estimated that there are over 60,000 Jews in the city of Montreal. Of the thirty-five thousand pupils in the schools under the jurisdiction of the Protestant Board, there are, approximately, 13,000 Jewish pupils, all educated in schools over which the Jews have no control whatever, for in Quebec school officials are appointed, not elected. The question naturally arises "Why do the Jews patronize the Protestant schools?" About the year 1903, when the Jews in the city were too few in number to secure for themselves desirable educational facilities, they forwarded a petition to the Provincial Government. As a result, the Protestant Board in Montreal, not thinking that the Jewish population would notably increase, agreed to care for the Jewish children. Since, in accordance with the laws of the Province, the parents had the right to decide what religious instruction the children should receive, the Jewish children were, under the arrangement, exempted from attendance at instruction in the Christian religion. There was, however, no written or formal contract, and it will be well to keep this fact in mind.

At present, the Jewish population is massed in densely-populated areas. In the western section of the city one finds the largest percentage of Protestants. The rapid increase, due to a high birth-rate, of the Jews has obliged the Protestant Board to construct at least five new schools, all of which were at once almost wholly occupied by the Jews. The result is that the Protestant rate-payers have been obliged to pay for these Jewish schools, since the Jews pay into the "neutral" panel, and the major part of these taxes goes to the Catholic Commission. This unforeseen result certainly puts the Protestants in difficulties; being in a minority, they naturally pay higher taxes than do the Catholics, much as in the United States the heavier burden rests upon Catholics. The Protestant Board in

Montreal maintains that the presence of the Jewish children in the schools causes and maintains a high rate of taxation. Several years ago a movement to have at least one Jewish representative on the Board was inaugurated, but came to nothing, since Canada's Constitution—the British North America Act—declares that the members of this Board shall be "Protestant and Christian." Meanwhile the Protestants, both clergy and laity, have begun to demand separate schools for the Jewish children.

The reason for this demand is plain enough. The state of affairs existing in the Protestant schools is anomalous. Here, for instance, is a school of 1,000 pupils, of whom over 900 are Jews. Except in a few instances the teachers are Protestants, but no religious instruction can be given, and the Jewish holidays force the closing of the institution. Or there is another school in which Jews and Protestants are about evenly divided, but in which there may or may not be any Jewish teachers. The holidays necessitate the combining of classes for some time, and may even bring the work of the entire school to a halt. Any teacher can imagine the many difficulties bound to arise from the situation, and it would seem that much real injustice can be done both Jews and Protestants under this arrangement. The Protestant children may be exposed to Jewish influences, in a manner repugnant to the creed of their parents, while the Jewish child is similarly affected.

In 1923 the Provincial Government decided to make a change by directing that all Jewish taxes be paid into the Protestant panel. Moreover, a division of the remainder of the taxes was to be made to insure that the Protestants should receive their proper share. It was also decided that the tax of the "neutral" panel should be equal to the greater of the other taxes. This arrangement is temporary. Meanwhile there are two distinct groups in the Jewish community, one of which, composed of wealthy and influential Jews, is utterly opposed to the idea of a separate Jewish Board. This is not to be wondered at, since it is upon them that the burden of the taxes would fall; moreover, some of them believe that there is a certain social advantage to be gained under the present method, and this they are unwilling to relinquish. The other group, made up of the most scholarly and religious-minded Jews, is eager for separate schools wherein they can impart, as they think best, religious instruction and Hebrew training. In Montreal the Protestants are unanimously opposed to the continuance of the Jewish children in their schools, and not a few anti-Catholics in both the Jewish and Protestant camps have been arguing for "national schools" from which, presumably, all religious instruction will be excluded. Although it is clear that the present system, as it affects the Jew, is unsatisfactory, we may be thankful that the British North America Act cannot be changed in a day. For the present, the Protestant Committee of the Council of Public Instruction has decided to allow things to stand, but the Protestant Board, which is inferior to the Committee, has stated that the Jews must

either leave the schools, or purchase from the Board those schools which are now occupied by Jewish children. The Jews are still divided in sentiment.

Can Catholics do anything to solve the problem? The truth is that we are in sore need of more schools for our own children, and even now the Catholic Commission of Montreal is trying to secure a loan of \$6,000,000 from the Provincial Government for building purposes. We have, therefore, no room for the Jews. Further, as Catholics, we would not and could not sacrifice the priceless advantages of a Catholic training to aid non-Christian education; however great the need might seem to be. It is necessary to stress this point, since the suggestion has been made that the Catholic schools might find room for at least some of the Jewish children. It should also be noted that the Jews have expressed an unwillingness to attend our schools. The Catholic authorities acted wisely when at the outset they foresaw that the attendance of Jewish children in Catholic schools would have brought about, insensibly perhaps, a considerable modification of the proper ideals of Catholic training and instruction. Only today are the Protestants realizing that instruction in religion has greatly suffered from the presence in ever-increasing numbers of Jewish children in their schools.

JAMES WARDLAW.

Sociology

Four to Five Decisions

THE Supreme Court has rejected the District of Columbia minimum wage law. It has denied the validity of the child labor laws. It is doing much harm to the cause of labor by its four to five decisions. Hence the Supreme Court must go, or, at least, its method of decisions must be reformed.

Thus the critics of the court are becoming loud in their denunciation, but this is not the first storm which the court has encountered. The move to curb the judiciary powers, so that they may suit the times and be responsive to the will of the people as expressed by their representatives in Congress, is old. Witness the assaults made by Roosevelt as also by Jefferson during the time of John Marshall.

But we ought to proceed slowly in changing the Constitution of any nation. The presumption is always in favor of the wisdom of its articles. A change ought to be considered only when cogent reasons demand it. Now the Fathers who framed the Constitution very wisely ordained that there be a Supreme Court to pass on the validity of the acts of the legislature. They designed a check on the enactments of the Congress even though they knew well that Congress might pass a law by an overwhelming majority and the Supreme Court might declare it invalid by a majority of one. They also knew that the Congress would most probably consider its own enactments constitutional and not deliberately make a law

openly violating the supreme law of the land. Yet, they refrained from prescribing a mode of arriving at decisions, leaving that to the wisdom and prudence and integrity of the justices.

Has the time come for making a change? It seems that most critics are to be found in the ranks of labor. They are laudably bent on securing justice for the laboring man and will not be balked in their endeavor. If the Supreme Court does not submit to what they term the will of the people, the Supreme Court must go. The legislature shall be the last resort, as Senator La Follette suggests. If this appear too drastic, the power, at least, of the court must be curbed so as to render it more subservient and docile, and this can be achieved by Congress prescribing the mode of eight to one or seven to two decisions. The spirit of the times, they say, the make-up of the court, the current morality of the day, influence the judges unduly in the five to four decisions, and hence the personal viewpoint of the individual judge defines the generalization of the constitutional law. This may be true, but the same obtains in the seven to two method, since the viewpoint of the individual judges is not changed by the latter mode of decision. They may still continue, five as well as eight, to read their own ideas *into* the Constitution as well as *out* of it. The judge, delivering the majority decision may support it by arguments that are not convincing. The conclusion of the majority may question the wisdom and expediency or the efficacy and utility of the legislation, and condemn it on that score instead of its constitutionality. But the remedy of this evil, if it exists, is to select judges who have manifested correct principles and views on the great social questions and to instruct them to adhere to their function as Supreme Court justices. A seven to two decision may be based on wrong economic views as well as a five to four decision. For, as a distinguished writer said recently in regard to this question:

As now constituted and as it is likely to be constituted for the next ten or fifteen years the majority of the court entertain an individualistic theory of natural rights which is in violent conflict with the realities of our industrial system and with some of the most fundamental principles of justice.

As a matter of fact, substantially all the decisions of our highest State courts and of the Federal Supreme Court declaring industrial laws unconstitutional have injured rather than protected natural rights. (John A. Ryan, D.D., in "The Supreme Court and the Minimum Wage.")

If this sweeping statement be true, is it not apparent that the solution of the problem lies, not in a change in the method of arriving at decisions but in a change in the personnel of the courts. It is within the power of the Senate to approve of such justices only who have given evidence in the past that they hold correct views on industrial questions. The judges, as the critics admit, give great weight to earlier decisions in shaping later ones. It would seem then that the judges actually do not de-

cide according to wrong subjective views in ethics and economics. They, admittedly, base their decisions, in large measure at least, on judicial precedent.

Logically, perhaps, all decisions by a majority of one would have to be condemned. For example, is all "rational doubt" that a law is for the welfare of the people excluded, when it is passed by a majority of one? It is true that a legislature has less permanency than the Supreme Court judges. Laws may be changed more easily than decisions of the court. Yet, shall the whole people of a State or of the country be bound by a law which one-half have rejected? Or shall they be compelled to abide the time when a new legislature will succeed in changing the law? By a seven to two method, it is true, the minimum wage law would have been upheld in the District, and, very probably also in the other States which have this law. But this method may work as much harm as good to the laboring classes. Let us suppose, for example, that a State passes a law prohibiting strikes under certain conditions which are very unfavorable to the workman. It is more than likely that five judges will declare in favor of labor and against the constitutionality of such a law, than seven or eight. Thus the seven to two decision method will prove to be a two-edged sword for the laboring class. In the issue of April 12, AMERICA made a very pertinent answer to the critics who contend that Congress with four of the justices are a majority and that the majority ought to rule. "As events of recent years show beyond question," commented AMERICA, "there are plenty of Congressmen, whose vote is determined entirely by reasons of party advantage. A Congressman is technically a legislator, and frequently a politician. He has party ties and local obligations from which the Supreme Court is wholly free."

The argument that all "rational doubt" is not excluded in the five to four decisions is not convincing. The Supreme Court judge, like every other, must decide on the evidence as it exists in *his* mind and not that of another. Now, no mind can divest itself wholly of its own principles and views. They will influence decisions and lend a color to them. The evidence will necessarily appear to the judge *objective* and not subjective. He was appointed, not because he is an adept in gathering the opinions of authorities, nor precisely because of his political affiliations, but because his legal knowledge, his experience and his integrity qualify him to pass judgment which may stand for the judgment of any impartial man. Surely the members of the Supreme Court are not unmindful of what Chief Justice Marshall said in the case of *Fletcher vs. Peck*, "It is not on slight implication or vague conjecture that the legislature is to be pronounced to have transcended its power and its acts to be considered void."

It would seem advisable, then, that we retain this medium of constitutional checks. A personnel which has the confidence of President, Senate and people is all we need.

PHILIP H. BURKETT, S.J.

Note and Comment

Wireless Communication with the Vatican

SOME idea of the possibilities and future uses of wireless may be suggested by the recently attempted London experiment to enter into communication with the Vatican. It was proposed that Cardinal Bourne should address a few words of greeting from his Westminster Cathedral to the Holy Father at the Vatican. The only difficulty seems to have been the fact that the Vatican wireless was not quite perfectly adapted for long distance reception and so, at the last moment, the experiment was postponed. The promise of the unique proceeding is said to have aroused a great deal of interest, especially on the Continent, where wireless enthusiasts were eagerly waiting to "listen in." Evidently the new process is hardly suited to supplant the *ad limina* visits to the Holy See.

Suiting the Action to the Word

IN the *Living Church* Presbyter Ignotus writes of a St. Louis Minister, the Rev. John W. Kensit, who to lend realism to his sermon on the "Bread of Life," gave out, by the hands of eight young women garbed in white, 500 loaves of bread. As an added touch the "altar" was decorated with wheat in the ear. Presbyter Ignotus quite naturally wonders: "Will he distribute fishes when he preaches upon 'Fishers of Men'?" The pulpit might of course be festooned with hangings of seaweed and the "altar" decorated with sedge, but the distribution of fishes will be a somewhat more perplexing problem. Yet, after all, such methods, while certainly reflecting no credit upon Protestantism, are less harmful than the high-sounding rejection, in the name of liberty, science and progress, of all that is most certain and sacred in Christianity and without which Christianity itself is but an empty husk.

Where Catholic Woman Has a World to Conquer

IS modern Catholic woman looking for fields of activity and for worlds to conquer? Here is at least one world laid open for her enterprise and nobly has she already acquitted herself of the great task set before her. This is what the editor of *Catholic Missions* has to say of Catholic women's activities in and for the foreign missions:

The missionary activities of the Church still show us that women are superior to men in the zeal and numbers which they give to the advancement of God's cause. At home, there are many more Sisters than priests, and in the foreign mission fields there are about three times more women engaged in missionary work than men. Woman's love of souls makes her rise above her natural timidity. She faces the cold of the Arctic North and the heat of Equatorial Africa. She lives among the Eskimos, the Tartars, the Zulus, and the Kaffirs, with this one object in view, "to win all to Christ." In the most remote corners of the earth the missionary Sister may be found, busy in works of charity, in school or orphanage or leper asylum.

At home, too, the women can teach men a lesson in mission co-operation. In almost every parish and diocese the majority of promoters of the Propagation of the Faith are women. But for their zeal the Society could not exist. The sacrifices they make enable many a missionary to live.

If all American Catholic women sensed, he concludes, what a happiness it is to work for the missions, to help in gathering in the harvest white for the reaping, "a new era would dawn for Christianity."

Musical Laureateship for Sir Edward Elgar

THE famous Catholic composer, Sir Edward Elgar, has been appointed Master of the King's Music. The honor carries with it no onerous duties, since the royal orchestra which is to be directed by Sir Edward Elgar is today a purely imaginary organization. Yet the appointment has given great satisfaction to Catholics and no less to the musical world. The English News Service says:

If there are no particularly arduous duties, the post confers on its holder a musical laureateship, which in this instance is particularly fitting, since this Catholic composer is the greatest living British musician. Beginning his musical career as a Catholic organist, Sir Edward Elgar proclaimed his genius when he gave to the world his masterpiece, a sacred oratorio founded on and named after Cardinal Newman's great dramatic poem "The Dream of Gerontius." This great work was first heard in London at Westminster Cathedral, after it had been rendered at Birmingham, Düsseldorf, and in America.

As a previous recognition of his musical genius the degree of Knighthood had been conferred on the great composer in 1904, and the very rare decoration of the Order of Merit in 1911. The honorary post to which he has now been appointed dates its historic origin back to early Catholic days.

The Holy Father's Message to Poland

IN a recent audience given to a body of Polish students the Holy Father took occasion to express his sentiments of profound affection for the Polish people, and addressing himself particularly to the young students, he continued:

In you Poland sends Us examples of its own splendid youth, which is being trained for the future by the culture of heart and mind; that youth which We love particularly as does everyone, and which the Lord of the world loves not only because it is the flower of life, but also because it is the hope of the future for all of us, for the family, for society, for religion.

It is, therefore, easy for you to understand the thoughts with which your presence inspires Us. We are grateful to you and indebted for these moments, and in exchange We beg you to accept what We say as a souvenir both for yourselves and for those who await you at home.

Urging above all other things the need of unity he showed how near to his heart is this unity and Christian charity among men:

We are moved to recall a beautiful page in history, in which the aged patriarch of a little heroic people, being nigh unto death,

said to his sons: "Be united, united, united!" Yes, be united always, as you are here; both you and all those whom you represent so magnificently; united in the sentiment that has directed you to this place. You have come to Rome to see the Holy Father. "That is why we have come," as one of your young members expressed it. It is therefore a feeling of love towards the Vicar of Christ which unites you. It is moreover an instinct of Faith, that Catholic Faith of which Christ said: "Thou art Peter and on this Rock I will build My Church." Ah, children! Be ever united in that Faith! May Poland be ever, as she has ever been proud to be, *Semper fidelis*! This is her most beautiful and sublime glory, the secret of her life and, We may indeed say, of her resurrection as well as the mystery of her mission. Always Catholic, always Roman; for such is indeed the true law of Christianity and Catholicism. For how can one be entirely Christian if one is not Catholic; or how can one be entirely Catholic without being Roman? That is to say, a son of the Roman Church, of which the head, always present in His Vicar, is Christ, who in that manner is also Roman. It is quite true that our Dante styled Christ a "Roman"; he spoke of the other Rome, the Heavenly Rome, of Paradise. Nevertheless, it still remains true that it is from this place, from this earthly Rome, that He began to be "Roman," by making of Rome an abiding place in the person of His Vicar.

In conclusion the Holy Father once more impressed upon them His supreme message of unity, especially a unity in the one true Faith, "and in the charity which is the inspiration of that Faith."

Missions of the Josephite Fathers

THE report of the St. Joseph's Society for 1923 is given in the *Colored Harvest*. In all there are now 76 priests engaged in colored work, while 31 seminarians at St. Joseph's Seminary, Baltimore, and 103 students at Epiphany Apostolic College, in the same city, are preparing themselves for the holy priesthood. At St. Joseph's Industrial School, Clayton, Del., there are 98 students, and at St. Joseph's Home, Wilmington, Del., 90 boys. In all, the educational work conducted by the Josephite Fathers in connection with their 49 churches and 22 attended missions is carried on with the help of 154 Sisters and 68 lay teachers. Their pupils now number 9,648. Referring to Sisters of the Holy Family in charge of his mission a Josephite Father writes: "How devoted to the children, how painstaking in their work are these colored Sisters, a living proof of the high culture attainable by their race, under Christian auspices!" Here indeed is the final answer that must demolish all arguments of the skeptics. How many of the white critics have attained to a true spiritual culture that can remotely compare with that of these good colored Sisters? As for the people themselves a Josephite Father, in one of the smaller Louisiana towns, tenderly comments:

Visiting the homes of my people I am touched by the evidence of their poverty, but worse than being poor is being distrusted, ostracized, ridiculed; the butt of the white man's joke! My heart goes out to them and my soul is afire for their sake, and at the Holy Sacrifice I cease not to plead their cause.

The same Father congratulates himself that by the in-

troduction of envelopes his Sunday collections have jumped from three to nine dollars! "I can stand that and more," he remarks, jubilant at the spiritual benefits that kept pace with the material. Occasionally comes a donation from outside benefactors: "They know, of course, what material help their money gives to the mission, but perhaps only on Judgment day will they realize what encouragement and inspiration their generosity afforded the struggling missionary." A great work indeed is being accomplished by the devoted labors of the Josephite Fathers.

Organization of the Catholic Union

ONE of the recently founded works that should make a special appeal to Catholics is the international organization known as the Catholic Union. It has grown out of the wish for reunion with the Mother Church on the part of many different sections of Oriental Christianity. The leaders of the movement hope to find in this return to Catholic unity a remedy against the moral and physical evils of the time and a sure way out of the religious confusions resulting from the disintegration of Russian Orthodoxy. By decree of August 16, 1923, the new society received its approval from the Congregation for the Oriental Church. Its direct aim is "to awaken and further the desire for reunion with the Catholic Church on the part of Oriental Christians." The means for this purpose are:

(1) Continually to remain in touch with other similar societies within the Church and to found new organizations of this nature where none exist at present. (2) To establish seminaries for the education of priests destined to be sent as apostles of reunion to countries not yet united with the Church. (3) To disseminate literature that will help to promote reunion.

All matters of a political nature are strictly excluded. This is evident from the fact that the organization is international. The honorary members of its board include Cardinals and Archbishops from all parts of the world. Its central board has its headquarters at Vienna, but directories are to be established in the various countries, with right of representation at the General Assembly. Branches of the Catholic Union already exist in Holland, France, Spain and Switzerland. In October of last year a small seminary was founded in Vienna for theological students wishing to devote themselves to the task of bringing about reunion of Eastern Europe with the Catholic Church. Twelve other students are preparing themselves for the same work at Olmuetz. Catholics who pledge themselves to say a Hail Mary every day for the intention of the Union and give a present of money at least once each year constitute the regular members. All interested in this excellent work should communicate with the Rev. Dr. Augustine von Galen, O.S.B., president of the organization, whose address until June 11 will be: Convent of the Sacred Heart, Manhattanville, New York, N. Y.